The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XII. NEW YORK, THURSDAY, JULY 12, 1860. NUMBER 606.

The Independent.

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The Independent

IS PUBLISHED FOR THE PROPRIETORS

BY

JOSEPH H. RICHARDS,

AT

NO. 5 BEEKMAN STREET, NEW YORK.

TERMS:

By mail, $2 50 per annum in advance.
" 2 50 " after three months.
" 3 00 " after six months.

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Our Special Contributors.

HOUSEKEEPING IN ROME.

BY MRS. HARRIET BEECHER STOWE.

Rome is a grand Caravanserai of pilgrims, and life in it assumes its own peculiar forms not without interest. Our bread and butter follows us everywhere with inevitable pertinacity, and let us be under the shadow of Coliseum or Vatican, clamors for attention.

Here in Rome are some thousand English, Americans, French, Russians, and all nations under the sun, who set up their tents with more or less solidity for one month or two or three—or for years—or for life. This income and indwelling of strangers is gradually and slowly anglicizing Italy—for, taking the English and American element together, it numerically outweighs all the others. The nation that has most disposable wealth must eventually bring other nations to its wishes; men will do more for good customers than for everything else put together. The consequence is, that at the present day there is to be found in Rome every facility of living according to English and American ideas of comfort.

The Italian, born and bred in his pure, unmixed, uninfluenced state, knows nothing of what we intend by this word. He builds his house, if he be wealthy, with wide halls, with marble or mosaic floors—no carpets, no fire-places, or any warming convenience, more than a large brazier in which olive-wood charcoal is kept burning, and is said not to have the detrimental fumes of other charcoal. There are for the middle and lower classes *scaldinos*, or earthen-ware pots, made to carry about with one, and filled with coals and ashes—and foot-stoves of every pattern, from those of elegant wrought brass to those of the precise pattern with which our grandmothers used to solace their frigid attendance in the early fireless Puritan meeting-houses. But now in Rome are abundance of apartments with carpeted floors, constructed fire-places, and every comfort which can make one feel quite at home for a stay of two or three months, and of prices varying to meet all varieties of means. One can agree for lodgings furnished, and for attendance and care of rooms, and then send to a *trattorea* for one's dinners. The *trattorea* furnishes a dinner for so much:—you send to them for a dollar dinner, or a two or three dollar one, according to your party and tastes.

What is the result of such an order? Suppose a party of three people send to a *trattorea* for a dollar dinner. At the appointed time appears a man bearing on his head a square tin box, which he deposits in your dining-room. On opening, the central feature is found to be a small sheet-iron stove, filled with embers, around which the various dishes are placed. A dollar will bring you a soup, two courses of meat with attendant vegetables, and some form of pudding or *dèlce*, as the Italians call any kind of sweet dessert. The *trattorea* of course vary in the quality of their cooking. Some are conducted in the nicest French style, others are more or less careless. People have told us laughingly that they could secure continuous good living only by changing their *trattorea* once a month, for that no Italian's virtue could hold out longer in well-doing.

There is much to be said for these Italians, more than can be said in this department. We must give the question of their relations to foreign population a separate attention, only remarking *en passant* that the faults charged on them are not properly *Italian*, but *human*, such as would belong to any people in just their circumstances, while they certainly exercise some virtues that *we* should not exercise in their circumstances. In making one's first bargains with Italians, one must be on one's guard. Everything must be put into writing in the most exact and specific form, and one must exert oneself to dive to the bottom at once of all there is to be paid, or else the bills of extras and et-ceteras will be astounding in the end. But this certainly is not a state of things peculiar to Italy. We remember that the same thing might be apropos to almost any bargain in a New England town or city.

For the rest, apartments when once engaged are capable of seeming to one quite homelike. Our own establishment in Via Gregoriana seemed to us in a day or two as natural and homelike as if we had always lived here.

It is true our parlors are not on the sunny side of the street; a fact which lessens their value in the market somewhat, since sunlight is deemed the most precious thing going here, as indeed it should be. But it is a healthy, airy location, only ten minutes' walk from the Monte Pincio, the great public walk of Rome, and is a street, moreover, full of agreeable neighbors. Miss Cushman has established herself in a set of rooms on this street, where she lives in company with Miss Hosmer and Miss Stebbins. Nothing could be more artistic and charming than her rooms. They are furnished with that quaint old carved furniture which has come down from olden times of Italian magnificence, and which is both historic and poetic. Gems of modern art adorn the walls—a portrait of a Roman girl by Page, and a superb view of Venice by Tilton. Both these paintings are characterized by a peculiarity of color and style which could not fail to make them remarked in any collection. The view of Venice reminds one of the most splendid Claude Lorraines, but with individual peculiarities which show that the artist paints from within and is no copyist.

Opposite to Miss Cushman lives Mr. Tilton, and this little knot of artists seem to have many pleasant little reunions. Receptions in Rome are the finest and pleasantest things possible. As so many are sojourning together in a strange land, there is all the kind of freedom of a continual journey or picnic. One discourses about one's rooms, one's tea, one's bread and butter, one's china, and in short everything that belongs to one's establishment. One tastes your tea and pronounces it excellent, and asks you where you got it, and delightedly imparts to you in return the grand secret of a place where you can find English biscuits. Old residents here pique themselves on getting up national dishes out of the possibilities of an Italian kitchen. Fish-balls and corn-cake, for example, have been spoken of at certain breakfasts. Rome is said to be a great place for gossip. We believe it—not from any peculiar experience of the kind, but from the nature of the case. Gossip is generally one of the fruits of sociability. If you think about your neighbors much you will talk about them; if you talk about it turns to gossip, and so doubtless there is much wondering about Mr. A., and surmising about Mr. B., which does no harm unless it becomes uncharitable.

H. B. S.

REV. H. D. NORTHRUP, pastor of the Park Congregational church, Brooklyn, returned last week, in improved health, from his recent visit to England. He preached last Sunday to his own congregation, the house being crowded to its utmost capacity. Next Sunday evening he will preach in Dr. Cheever's pulpit. Mr. Northrup, while in England, supplied Mr. Spurgeon's place during the visit of the latter to Paris.

A CORRESPONDENT informs us that the old veteran, Hon. Joshua R. Giddings, delivered before a great mass-meeting held at Franklin, Delaware county, July 6th, in this state, a stirring address in behalf of the cause of freedom.

SLAVERY IN THE FREE STATES—NO. 3.

BY WILLIAM M. EVARTS.

HAVING ascertained that there is no provision of the Federal Constitution which rightly construed imposes any restriction or limitation upon the power of any state, in the exercise of its sovereignty, to regulate by law the civil condition of all persons within its territorial limits, a statement of the existing law of the state of New York upon the subject will go far to determine the question whether a slave brought voluntarily by his master from a Southern state into our territory can here be retained as a slave, and the master's authority over him here be supported and perpetuated by force of law. And first, the *common* law of this state does not permit the existence of slavery within its limits. This proposition does not admit of contradiction or of doubt. We now speak of the common law of this state, as we understand it, as a system of law governing the relations of persons, and of persons to things, in this state, as a body of law discriminated and separated from that which is established by statute. Whether or not the institution of slavery within this state—while it existed and was regulated by statute, and was modified also, no doubt, by subjecting it in some degree to the principles of common right and general justice which lie at the foundation of the common law of the state and of the nation from which we inherited it—was properly speaking a part of the common law of the state, seems not to be a very important inquiry. We do not suppose it should be properly so considered. We suppose that the whole course of legislation, the whole course of judicial determination, treated the whole system of slavery in the state as foreign—not incorporated into our system—not permitted to be molded into that relation between master and slave which would have followed from its control by the common law. The judicial decisions show that by the common law of England any such slavery as is known in the United States never existed there, and not having been established there by the common law of England before the Revolution—which constitutes our common law—we need to find a positive support for slavery among our population, recognized by the public will of the state, as manifested by legislation, in order to sustain it. If obliged to rest upon the common law, it would have no support whatever.

What may at earlier periods of our history have been the condition of our statute law upon this subject comes to be rather an idle inquiry, when we consider the plain and comprehensive terms of the existing statute law of the state. The Revised Statutes, being a re-enactment of the law of 1817, provide as follows, (Part I., Title viii., chapter 20:) "No person held as a slave shall be imported, introduced, or brought into this state on any pretense whatever, except in the cases hereinafter specified. Every such person shall be free. Every person held as a slave who hath been introduced or brought into the state contrary to the laws in force at the time shall be free."—(Section first.) "Every person born within this state, whether white or colored, is FREE; every person who shall hereafter be born within this state shall be FREE; and every person brought into this state except as authorized by this title shall be FREE."—(Section sixteenth.) The statute is clear, comprehensive, and decisive in its meaning and in its effect. If it has the force of law in this state, there never can be on any pretense a person in the condition of slavery within this state, unless some provision of that statute found between the first section and the last section which have been quoted above, gives such a right. Now we do find certain exceptions made by the statute under consideration for the allowance of slaves under special circumstances within this state, and among these exceptions the following, being sections six and seven of the title:

"Sec. 6. Any person not being an inhabitant of this state, who shall be traveling to or from, or passing through this state, may bring with him any person lawfully held by him in slavery, and may take such person with him from this state; but the person so held in slavery shall not reside or continue in this state more than nine months, and if such residence be continued beyond that time, such person shall be free.

"Sec. 7. Any person who, or whose family, shall reside part of the year in this state, and part of the year in any other state, may remove and bring with him or them from time to time any person lawfully held by him in slavery into this state, and may carry such person with him or them out of this state."

In 1841 an act in the following words was passed:

"The third, fourth, fifth, sixth, and seventh sections of title 7, chapter 20, of the first part of the Revised Statutes are hereby repealed."

This express repeal of the sixth and seventh sections which are above quoted from the Revised Statutes, presents in the most distinct and absolute form the determination of the people of this state that the temporary introduction of slavery by transient visitors should not under any circumstances be permitted. The question now presented is not at all different from what it would have been, while the sixth and seventh sections, that permitted a temporary residence with the slave, were in force, in the case of a slave attempted to be held here after the expiration of the limited term. There was a permission for a specified period of time, and a declaration that if that time were overpassed the slave should be free. Now no hospitality of any kind, or for a moment, is permitted to the master with his slave, in any sense of retaining him as a slave.

But the state of New York and the other free states do not stand alone in this matter of legislation against the introduction of slaves from other states. The exclusion of slavery from the limits of the state has been the subject of statute provision quite as much in the slave as in the free states, and there is probably not a slave state in the Union that has not at some time or to some extent legislated for the exclusion of slaves from its territory and prescribed as the direct and immediate consequence of their introduction that they should become free. Will any one draw a distinction between the right of excluding slaves from a state from a love of liberty, and excluding them from motives of protection and regard for slavery? If South Carolina, from fear of being overstocked with slaves, legislates to prevent the introduction of more slaves, and if New York, regarding one slave an overstock, legislates to exclude that one, is there any difference as to the power of legislation growing out of the motive and purpose of it? Manifestly not.

This legislation of the slave states themselves on the subject now under discussion, has been more than once considered in the Supreme Court of the United States, and while we do not intend to enter into any detailed consideration of the cases which it has brought into that Court, it may be well to notice the emphatic observations of the Judges of that Court in one or two cases which must be considered as decisions, that (except in the solitary case of fugitive slaves) the Federal Government has no voice or authority on the subject whatever, that the allowance or regulation or prohibition of slavery within state limits belongs to each state of itself as a sovereign power independent of the Federal Government and of each other state. The Constitution of the state of Mississippi, adopted in 1832, had prohibited the introduction of slaves as merchandise or for sale after the first day of May, 1833. And in the case of *Groves* vs. *Slaughter*, the Supreme Court of the United States had occasion to consider the effect of that particular clause in the constitution of the state. Whereupon Mr. Chief-Justice Taney, in the following strong language, maintained the importance and the necessity of reserving to the states themselves complete control over the whole subject: "In my judgment," said he, "the power over this subject is exclusively with the several states, and each of them has a right to decide for itself whether it will or will not allow persons of this description to be brought within its limits from another state either for sale or for any other purpose, and also to prescribe the manner and mode in which they may be introduced, and to determine their condition and treatment within their respective territories; and the action of the several states on this subject cannot be controlled by Congress, either by virtue of its power to regulate commerce, or by virtue of any other power conferred by the Constitution of the United States." Again, the language of the same eminent Judge in the case of *Graham* vs. *Strader* is instructive upon this point. Graham was a Kentucky slave-owner, and had permitted some of his slaves to cross over into the state of Ohio, habitually, for the purpose of instruction in music, designing to retain his property in them, and to make their musical talent thus profitable to himself—and the question in the case was whether their civil condition after their return to Kentucky was to be determined by the law of Kentucky or by what other law, and on this point Chief-Justice Taney said: "Every state has an undoubted right to determine the status or domestic and social condition of the persons domiciled within its territory, except in so far as the powers of the states in this respect are restrained or duties and obligations are imposed upon them by the Constitution of the United States; and there is nothing in the Constitution of the United States that can in any degree control the law of Kentucky on this subject. The condition of the negroes, therefore, as to freedom or slavery, after their return, depended altogether upon the laws of that state, and could not be influenced by the laws of Ohio. It was exclusively in the power of Kentucky to determine for itself whether their employment in another state should or should not make them free on their return." In the notorious Dred Scott case, too, in which it had been contended by the counsel for Scott that he was made free by being taken to Rock Island in the state of Illinois, and that being so made free, he was not again reduced to a state of slavery by being brought back to Missouri, Mr. Justice Nelson said, upon this point of the supremacy of the laws of a state over the subject of slavery within the jurisdiction of the state: "Confessedly, except as restrained by the Federal Constitution, the states exercise, and rightfully, complete and absolute power over the subject. Upon what principle, then, can it be denied to the state of Missouri? The power flows from the sovereign character of the states of this Union—sovereign not merely as respects the Federal Government, except as they have consented to its limitation, but sovereign as respects each other. Whether, therefore, the state of Missouri will recognize or give effect to the laws of Illinois within her territories on the subject of slavery, is a question for her to determine—nor is there any constitutional power in this Government that can [illegible] control her."

Now, certainly, if this be good law in favor of slavery, it is good law in favor of liberty. The *status*, slave or free, is the same *status* for consideration and determination, whether the judgment be in favor of slavery or in favor of liberty. And when in behalf of the free state of Illinois it is claimed that it so changes the *status* of any slave who may come within its borders that thereafter nothing but positive re-enslavement can deprive him of his condition of freedom, and the judgment is, as in the Dred Scott case, that Missouri must determine that for herself—when Virginia claims that slaves held lawfully within its limits may still retain that condition in the state of New York, must not the decision be that New York must determine that for itself by its own inherent sovereignty, uncontrolled by the Federal Constitution?

This reference to the judgments of the Federal Court shows, and a more full review of its judgments would completely show, that in whatever points the judgment and doctrines of the Supreme Court of the United States, as recently promulgated, may be supposed to be unfavorable to personal liberty, they cannot be charged with being at all inconsiderate of the vital and essential point, that within the states the civil and social condition of all persons is exclusively governed by state authority, excepting only in the precise case of a fugitive from labor. In that case the inquiry arises, as we have seen, under an express clause in the Constitution of the United States compelling the delivery of the fugitive.

A REFRESHING FOUNTAIN.

IF any of our readers who are unable just now to be luxuriating at Saratoga, will step into Dr. Hanbury Smith's Mineral Spa in this city of New York, they will find almost realized the proposition made some time ago to lay a pipe from the Congress Spring to some point in Broadway, thus bringing that celebrated fountain in all its freshness at our doors. There it is, sparkling and effervescing, cool and delightful, healthful and renovating, right by the side of the great dusty thoroughfare, at the corner of Thirteenth street and Broadway. If these products of nature and of scientific skill were down in Wall street, the proprietor would speedily make a fortune. The waters offered include those of the celebrated fountains of Pyrmount and Kissingen, answering to the Hamilton and Congress springs at Saratoga. We think most persons will prefer the Kissingen water to the Congress; it is certainly stronger, and the proofs of its efficacious medical qualities are such that there can be no doubt as to its great value as a "most perfect combination of aperient and tonic as well as alterative and resolvent properties." This water is recommended by our leading physicians and surgeons, and it is so exceedingly pleasant and grateful to the taste, besides its acknowledged curative, restorative, and tonic qualities, that we wonder that the place is not thronged with visitors.

We present from *The New York Evening Post* the following testimony from a distinguished physician of this city, addressed to the editor, and recommending the use of Dr. Smith's Mineral Waters, prepared at the Spa, No. 848 Broadway. He describes the benefits received in his own case from using them, and says:

"Having received such great benefits myself, and seen in many others to whom I have prescribed these waters very happy results in dyspepsia, rheumatism, torpidity and congestion of the liver, I feel that I owe it to the public to make these healing fountains more extensively known. This I do of my own accord, without any solicitation or suggestion of the proprietor of the establishment. Dr. Smith is a gentleman of thorough scientific attainments, whose mind revolts at anything having the appearance of quackery or of the arts of the advertising charlatans of the day.

"I trust you will be willing to add this testimony to your own last September, for the benefit of suffering humanity."

It only needs that our citizens should visit this resort once for themselves, and it will be frequented. It is an invaluable acquisition for the comfort, enjoyment, and health of the community. We have recently had a movement of lectures and investigations in reference to the "sanitary" interests of the city, especially as to the necessity of pure air. Here is the offering of a sanitary fountain of pure, exhilarating, refreshing, healthful water, the permanence of which in our city, and its easy access by all classes, would be well worth the payment of a hundred thousand dollars at once out of the city funds, if that were necessary.

C.

THE CHANGES OF FOUR YEARS.

BY HORACE GREELEY.

FOUR years ago this day, the Republican party was preparing for its first Presidential contest, as it now is for its second. But under what diverse auspices did it open its earlier campaign!

Then, not half a dozen States were or ever had been distinctly committed to the support of its organization. Even Massachusetts had not yet declared herself Republican. In New York, both the hostile parties—Democratic and American—had polled a larger vote than the Republican in the last preceding State contest. Pennsylvania had scarcely a Republican organization, while her Democracy had badly beaten the united Opposition in the election of 1855. In New Jersey, the Republican party was hardly yet known. It had just been beaten (by Rum) in Maine, and had but begun to make itself manifest in New Hampshire and Connecticut, which had been barely saved from the maw of Democracy that spring under the "American" flag. In the West, its position was much better; but even there it had but a doubtful and precarious footing in at least half the Free States, where "Americanism" claimed the credit of its victories, and often stood between it and the hearts of the People. On the 12th day of July, 1856, the only States which stood decidedly, unequivocally on the Republican platform were Vermont, Ohio, Michigan, Wisconsin, and Iowa, casting together 48 out of 294 Electoral Votes.

Four years have since passed, and the Republican party is this day dominant in the States of Maine, New Hampshire, Massachusetts, Connecticut, Vermont, New York, New Jersey, Pennsylvania, Ohio, Michigan, Wisconsin, Illinois, Iowa, and Minnesota, together casting 159 out of 303 Electoral Votes, or a majority of the whole number. Rhode Island was temporarily lost by a local strife last Spring, but no one doubts that it will next Fall vote for Lincoln and Hamlin. Oregon has just been carried by the Republicans and those closely allied with them; but we do not count it above, because a section of the Democratic party co-operated to produce this result. The election of Gov. Olden in New Jersey last Fall, the signal triumph of the Republicans and their anti-Democratic allies in the latest State Elections of New Jersey and Pennsylvania, and the decided preponderance of Mr. Lincoln's popular vote over that cast for Judge Douglas in the Illinois contest of 1858, fully justify the classification above; for, though four or five thousand partisans of Buchanan withheld their votes from the Douglas tickets in Illinois, quite as many Republicans supported those tickets from sympathy with Judge D.'s stand against the Lecompton Iniquity. Thus, apart from and in advance of the great Democratic disruption, the Republican party had silently and steadily grown, in the interval between 1856 and 1860, to be the most powerful political aggregation in the Republic, with a fair prospect of taking the Federal Administration into its hands on the 4th of March next.

But the Democratic disruption itself, so far from being a primary cause of the now universally expected accession of the Republicans to power, is in fact rather a consequence of it. Over and again have prominent advocates of the Douglas position and platform remonstrated with their Southern brethren: "If you do not let us stand just here, we cannot stand at all. Do you want to expel the Democratic Party utterly from the Free States? If you do, put it upon a platform affirming the unqualified right of Slavery to legal protection in the Territories under all circumstances, and your end is attained." Had there been no Republican Party, or had it been powerless and decaying, the Southern platform would have been adopted at Charleston without serious opposition, and a corresponding ticket nominated within the first week of the Convention. And now, if the supporters of Douglas shall succeed in at all dividing the South, and thus tempering the sway of the Planting Oligarchy over that broad region, the credit will be justly due to those who, under every discouragement and obloquy, upheld the Republican flag through years of depression and trial.

Four years ago, the Republicans were insolently told that even the election of their National candidates would amount to nothing, since they would not be permitted to assume the stations thus assigned them! Democratic canvassers and writers boldly proclaimed that their inauguration at the Federal city would not be suffered—that it would be prevented by force of arms if necessary. Gov. Wise of Virginia invoked a private conference of Southern Governors at Raleigh, at which this treason was deliberately sanctioned and resolved on. This was the very wantonness of insult to the Free States, as the conspirators did not seriously apprehend Col. Fremont's election. They bullied the North rather as a matter of wholesome discipline than of needed precaution. They who have since made such an ado about John Brown's insane raid as a fearful and wide-spread conspiracy, themselves plotted to seize not only forts and arsenals but the Capitol and the Treasury, provided the pending election went against them. Predictions of disunion, revolution, anarchy, and civil war, were freely made throughout the North as well as the South, to be realized in case of a popular verdict in favor of the Republican party.

Thus was it in 1856; but in 1860 the moral certainty of a Republican triumph evokes no menace and excites no alarm. All see and admit that Lincoln is probably to be our next President; yet the feeblest nerves are unshaken, the weakest head unturned, by apprehensions of consequent convulsion. The Republicans, in all human probability, are soon to be in the ascendant at Washington; yet stocks perversely refuse to fall; Federal sixes command a large premium; Money is abundant; Interest rules low; and people are planting and sowing, spinning and weaving, building and improving, as if Milleriism and Disunion were two very remote and dubious contingencies. There *is* a dissolution, indeed; but of the Democratic party; there is a gloomy prospect, but not for the duration of the Union. Douglas denounces disunion with a hearty gusto, as though he were hitting somebody; Breckinridge repels the insinuation that *his* party are disunionists, and challenges any one to prove them such from their platform. Either faction seems desirous to purge itself of the imputation of disunion projects or tendencies, in whatever contingency. And it is no secret that either faction this day prefers the triumph of the Republicans to that of its rival, and complacently anticipates the election of Lincoln and Hamlin.

There is a moral in this which young politicians especially should lay to heart. It may be summed up in the three words: TRUST IN TRUTH. Do not ask which of two contending hosts is the strongest in numbers, but which has Right on its side; and be sure that is really the stronger, no matter what appearances may indicate. Doubtless, thousands of young men, just entering on the stage of responsible action in 1856, said within themselves—"The Republicans seem to be right in the abstract; but they can't succeed; so what is the use? The Democrats are invincible; they have nearly always ruled, and *will* rule; so I cast in my lot with them." Thousands argued thus to themselves in 1856 who can see in 1860 that their calculation was short-sighted and fallacious—that it failed to give due weight to eternal justice, righteousness, and truth. May those who come after them heed and profit by the lesson!

H. G.

FAMILIAR LETTERS ON SUNDAY-SCHOOLS.—NO. 24.*

BY REV. STEPHEN H. TYNG, D.D.

NEW YORK, July 6, 1860.

MY DEAR FRIEND: The Bible being our one book of habitual Sunday-school teaching, it is a very important and interesting question, how we are to teach it with effect. There is a skill to be acquired and employed in the use of this divine instrument, the value of which is far beyond all the labor and thought which its acquisition will demand. The teacher must "remember that although the conversion of his scholars can be accomplished by divine agency alone, it is for him to win their affections, captivate their tastes, improve their minds, convince their judgments, and impress their consciences. This is his work, and for its right performance he is responsible. With a deep sense of that responsibility, let him diligently employ every means to qualify himself for his momentous duties. To earnest prayer let him unite earnest labor, deeming no task too arduous, and no sacrifice too great, to secure for each of his youthful charge an interest in the great salvation, and a place among the people of God."† Thus to teach the sacred Scriptures to advantage and with success must require much thought and preparation.

The particular lesson must be previously studied with diligence and care. I have spoken enough of the general study of the Bible necessary as an habitual employment. This cannot be relied upon as adequate for a particular lesson. None but those whose minds are fully devoted to Scriptural study, and in whom the engrafted Word is dwelling richly with all wisdom, can be qualified to take up a particular lesson and teach it with any effect. And they are habitually the very persons who will be least inclined to trust themselves to any such general preparation. Each particular lesson must be studied for the special occasion with all the means of assistance within the reach of the teacher. A good practical commentary, like Scott or Henry, is an important guide. The parallel references in Scott are an invaluable aid. Whatever can be brought to bear upon the selected passage for instruction becomes valuable in its degree. But the time and thought during the week must be conscientiously given to the study, and to the study of this particular passage. It is an unspeakable benefit for the teacher to gain a full and thorough understanding of even one selected passage of Scripture in the week. Questions of every kind should be proposed to himself, for his own consideration and reply. The subjects which the passage contains should be brought forth in distinct points. Notes should be made as extensively as possible for the exposition of the portion in actual teaching. The mind and thought should be given to it, as a subject for personal consideration maturely and frequently. The habit of this will enlarge the mind of the teacher, and act as really and as effectually on his own attainments from the Scriptures as on the instructions which he gives. I must consider this study indispensable; indispensable to usefulness to others,—indispensable for personal satisfaction in the work. An hour on Saturday evening, or a hurried glance over the questions appointed, is perfectly insufficient. And the want of this conscientious, earnest study is one grand reason of the want of interest in many classes, and the want of success in many teachers.

The habit of daily, constant prayer in this connection must be maintained. It must be prayer for divine teaching. The humble, praying mind will be remarkably guided and taught in the study of the Scriptures. God has promised, and will never withhold, his Spirit and his wisdom from those who ask him. The very habit of prayer gives utterance to the mouth for God. It domesticates the mind in the Word of God. It familiarizes the thoughts and affections with its contemplation. And often more effectually than all commentaries, will sincere prayer for guidance open the path, and clear up the difficulties perceived. It must be special prayer for the children taught. The names of children must be habitually remembered and mentioned in prayer with special petitions for the peculiar blessings and mercies needed in their family relations, or their personal temptations and dangers. How much a teacher may in this way be made a blessing to the souls of children, none can tell. His private, secret prayers may bring salvation upon the house in which no common, and perhaps no secret prayer, is offered. We little remember the one all-applying text, "Ye have not because ye ask not." Let a teacher think of this. Have I really asked? How often? For what? With what perseverance? It is a most precious part of a teacher's privilege and office to be a living and effective intercessor for his little flock. And the richest blessings may descend upon them, carrying down an influence to other generations, and into an eternal world, through his private, secret supplications. But such prayer must not be confined to a particular class. The whole body of teachers should feel themselves partners in prayer for the whole school in which they are engaged. The circle of private prayer should surround the whole, and each should become the habitual intercessor for all. Thus divine mercies will descend upon all, and God will pour out his blessings upon all, while the united prayer shall return into the bosom of each.

In the actual, practical teaching of a Bible lesson thus prepared by study and prayer, there is required peculiar tact and skill. Children are easily interested, but volatile in attention, and superficial in thought. And, therefore, their attention is not only to be secured by instructing addresses,—but maintained by variety of teaching. Mere didactic, abstract instruction will not meet their wants. Still less a barren answer derived from them to particular questions prepared. The object is to interest their thoughts,—to teach them and help them to think,—to fasten the subject of teaching upon their memory,—and to give them some instruction which shall be permanent and effectual. This is only to be done by a system of illustration, from every variety of source accessible to the teacher, and adapted to the minds of children. The whole system of divine teaching in the Scripture is of this description. An endless variety of story and biography and comparison is employed there to make every truth more clear and manifest in its personal application to those for whom they are all proclaimed. And the preacher or teacher most of all confined to the mere Bible without note or comment for study, will habitually become, in the very pattern of the Bible, the most disposed and ready to illustrate its truths by comparisons and facts bearing them out. An anecdote read, or a fact witnessed, really carrying out the particular point of teaching in the lesson, is always effectual and impressive. These facts should bear upon the point directly, and not merely be a story told,—still less, as I have sometimes seen, a book read by the teacher to the class as a reward for going through the lesson prescribed. The illustration should be short and applicable immediately, so that the child shall discern its propriety and force. Thus the Savior taught. The lilies of the field,—the fowls of the air,—the fish in the net,—the falling tower of Siloam,—the cruelty of Pilate, and a multitude of such facts, constantly seen and easily understood, were habitually employed by him to enforce and explain the truths which he would teach. The prophets and apostles taught upon the same plan, under the same divine teaching of the Spirit. This it is which has made the Bible the book of deepest and most abiding interest, as well as the most easily intelligible to the youthful and the poor of every age. The Sunday-school teacher must adopt this model, and carry it out as faithfully and effectually as he can.

The lesson must be taught in the plainest and simplest language. Often the very words will be found unintelligible to the children. I once asked a class of intelligent little boys in a lesson on the 2d chapter of Ruth, the meaning of "gleaning"—and not one could tell me. It was a term out of their habit of use, and required explanation from other habits than they had ever seen. Such instances will often occur. The teacher cannot be too simple in instruction. It is a very high as well as valuable attainment to be able to do this. To do it effectually demands a variety of information,—habitual patience and self-control,—and a thorough knowledge of the real worth and meaning of words. Let a teacher take nothing for granted in the knowledge of children,—but bring out the amount of their information, and the readiness of their thought, by constant and simple questions addressed thus to each. To use simple words is a most important requisite for deep and real teaching. All extraneous conversation must be cut off, and the attention kept fixed on the one subject which is the appointed subject of study. Step after step must they go forward in the lesson,—with the effort and purpose that it shall be thoroughly understood. An hour will soon pass in the effort to make ten verses of Scripture plain to a class of little ones. And the more they understand and are interested in it, only the more difficult will it become to restrain the association of their thoughts, and to confine them to the actual line of teaching in hand. But there is a fullness in this subject which compels me to stop here.

S. H. T.

* Entered according to Act of Congress, in the year 1860, by J. H. Richards, in the clerk's Office of the United States for the Southern District of New York.

† Gruer's Illustrative Teaching. Randolph, New York.

THE TWO SICILIES.

THE new political event in Europe which is now giving increasing interest to the news-budget of every foreign steamer, is no longer called by the press "The Sicilian Insurrection," but "The Sicilian Revolution." Garibaldi, to whom the world has long been in the habit of looking for brilliant exploits, has never performed a more brilliant exploit than his victorious invasion of Sicily. A man of incorruptible integrity, of a peculiar power of exciting popular sympathy, and of a versatile military genius which fits him equally for guerilla warfare or the graver tactics of the open field—he is just the man of all others to be the Liberator of Italy, through the only means by which its liberation can be accomplished; which is, successful revolution. Sicily, having declared for liberty through the victories of the Italian leader and the general uprising of the people, has already become comparatively quiet, while, at the last advices, a greater struggle was going on, not on the island, but on the mainland, menacing Naples with similar insurrection, to be followed doubtless by similar revolution. With the Kingdom of the Two Sicilies entirely revolutionized, how much longer will the Pope, with the feeble hand of an old man, be able to hold the scepter of the States of the Church? For Garibaldi is striving not only for civil but for religious liberty. He has said:

"In the midst of Italy, at its very heart, there is a cancer called Popery, an imposture called Popery. As, young men, we have still a formidable enemy, the more formidable, because it exists among the ignorant classes, where it rules by falsehood! because it is sacrilegiously covered with the cloak of religion! Its smile is the smile of Satan. This enemy, young men, is the priest!—the priest, with few exceptions."

Francis II., King of the Two Sicilies, is a young man of a weak mind and heart, with no qualities which fit him for a governor of his kingdom. Garibaldi has so feeble an enemy on the throne of Naples that we cannot doubt his complete success. We await further news with great interest.

THE PRINCE OF WALES.

IT is gratifying to find that the Prince of Wales, who is on the point of making a visit to Canada and the United States, has shown, before starting, that he possesses more common sense than the Common Council of New York. Nothing is more agreeable to our Councilmen than a public reception, because nothing is more profitable. It puts money in their pockets. Therefore, in view of the coming of the Prince of Wales, they proposed to give him a public reception. Why not? The visit of the Japanese to New York cost the city $100,000; and how this money was spent, and who received the lion's share of the profits, could be better told by the Council men than by any one else.

But the Councilmen have calculated that one prince of the blood from England is equal to all the three No-Kamis from Japan. Accordingly a letter was sent by the honorable Councilmen, signed by the honorable Mayor, to the American Minister at St. James', soliciting the Prince's generous regard in behalf of the unsalaried and therefore needy and greedy public functionaries whose chief occupation is to spend three or four afternoons every week in squandering the public money at the City Hall.

But the letter was laid before the Prince and the Prince's very sensible mother, the Queen, and the result was that Lord John Russell, the Queen's Foreign Secretary, wrote to Mr. Dallas, the American Minister, who forwarded to the Mayor of New York, who communicated to the Common Council, a very sensible letter, of which the following is an extract:

"His Royal Highness will, leaving the British soil, lay aside all royal state, and exchange his title, as he has done on former journeys to foreign countries, for that of Lord Renfrew. While thus dispensing with any ceremony which might be inconvenient to the communities in which he hopes to visit, he trusts to be enabled as a private gentleman to employ the small amount of time at his disposal in the study of the most interesting objects in the United States, and of the ordinary life of the American people."

This little paragraph, from the pen of Lord John, will save the treasury of New York city probably a quarter of a million dollars—for which the citizens might well afford to give him a vote of thanks. The people of this city would willingly lavish any reasonable, or even unreasonable expenditure, in view of the coming of the Queen's eldest son, if for no other purpose than to testify their appreciation of his mother's virtues. But a public reception in New York involves too many temptations to peculation on the part of committees of arrangement to be safely intrusted to a company of men in whom, we are sorry to say, the public have so little confidence as in the present Board of Councilmen. But the Prince of Wales, no doubt, reads *The New York Tribune*, and his decision, involving the great discomfiture of the Councilmen's last enterprise, has perhaps been based on some knowledge of our municipal corruptions, exposed from time to time in the columns of that print. So shall we bid a more quiet—but no less hearty—welcome to the Royal Heir!

Sermons
BY
Henry Ward Beecher.

Entered according to Act of Congress, in the year 1860, by J. B. Richards, in the Clerk's office of the United States for the Southern District of New York.)

THE CROSS OF CHRIST.*

"For Christ sent me not to baptize, but to preach the Gospel: not the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. i. 17-25.

In this passage the Apostle Paul, with extraordinary courage and fidelity, set forth, against the whole reigning intellectual forces of the world, his faith in Christ. The men in every nation who possess the intellectual realm, the domain of letters, the sources of taste, felt, and for three hundred years continued to feel, a repugnance to Christ, not simply because they had been bred to another worship, although that doubtless formed a part of the reason, but because the facts of his teachings and his history were opposed to their radical notions of Divinity. They were offensive to the very root-form of their moral conception. That which was taught as belonging to God, revealed in Christ, was hateful to their thought of God. To accept Christ in his whole career, was therefore to degrade their fundamental ideas of the Divine nature, and to turn their moral feelings out of doors. They had to go against themselves to do it. It would seem, then, that the surest way would have been, for any one who attempted to teach Christ and to propagate his Gospel, to have seized upon the more wonderful and pleasing traits of Christ's character—the elevation, for instance, of his teachings, the purity, especially, of his own personal life, the wonder of his beneficence, and the marvel of his power of miracles; for, on the one hand, the Jews were excessively fond of marvels; they required a sign, and loved wonder, and there was a great deal in the life of Christ addressed to that very feeling. That was the appropriate way, one would think, to them. On the other hand, the Greeks were equally forward for the reception of truth through the door of the reason; and there was very much in the life of Christ to address itself to that side of their nature. Not only were the Greeks lovers of reason and reasoning, but they were pugnacious lovers of it. They loved to fight with their minds, and a good hearty word-fight was very much to their liking. Now, it so fell out in the life of Christ, that he was called on every side to array a higher truth against a lower, an inward principle against an outward institution; to put down the orders and institutions of men by the supremacy of that very thing for which they were first erected servants and instruments; and there was much, therefore, in the teachings of Christ that would captivate the Greek love of disputatious philosophy. But the apostle did not, would not, resort to any such methods. He insisted on presenting that side of Christ's life and history which was the least acceptable to the world, which was most repulsive to educated men. Indeed, in the 17th verse, which I have read, he expressly says that he would not allow any felicity of diction, nor any gift of speech, to come between the raw hatefulness of the death of Christ and his hearers: "Christ sent me not to baptize, but to preach the Gospel;" and that not with wisdom of words, not with all that dainty weaving of thought into peculiar phrases, and into felicitous expression, that men shall be persuaded to take the interior bitterness by the exterior sweetness of rhetoric or reason;—none of that. He would not do it. Why? "Lest the cross of Christ should become of none effect." He was afraid that if he gave way to that natural rhetoric, which belongs to all impassioned feeling, he might hide in the personal expression of feeling that which was sovereign to his thought; and he was afraid that if he gave way unduly to the argumentative form of philosophical disquisition, that still he might hide that—namely, the cross. Not that he would hide Christ, not that he would hide a Redeemer, but a *crucified* Redeemer—a Redeemer that is known to the world *from the fact* that he hung upon the cross.

This is not confined to this Epistle. Although it appears in this more than in others, it pervades all his writings. To us, now, there can be no full sympathy with that hatred of Christ crucified which then existed. Now it is nothing to preach Christ crucified, or the cross of Christ, in the ordinary methods, for that symbol has reigned for fifteen hundred years supreme in art, in literature, in religion. The cross has twined around it every association of dignity and beauty in the world. Not one other thing has received from the fertile minds and the all-fashioning hands of men of genius so many extrinsic beauties as the cross of Christ. Millions never hear of it without a throb, nor see it without a genuflection. It dawns upon the child in the cradle next to its own mother's face, and it is the last thing from which the light disappears when this child, in old age, is dying. The cross is now as universal and as beautiful to the associations and the memories of men, as then it was rare, peculiar, and odious; it is that which now to us is not only suggestive of a fact in Christ's history, but it is also a memorial of two thousand years of history. Around that simple cross-wood the heart of the world has gathered for twenty centuries its stores of admiration, of love, of devotion. But none of this was then known when the Apostle entered upon his solitary way. It was then the very sign and symbol of ignominy. It was as far toward the bottom of disgrace as now it is toward the top of honor. It was the convict's mark then; it was the slave's, the criminal's sign; it was a hundred times more odious then than to our ears is the word "gallows" now; but that word is softening, and may yet become agreeable, too, when it bears a little more of right fruit. There is no word among us that is significant of the deep and acknowledged and universal detestation that belonged to the cross.

Now it becomes a matter of more than curiosity to know why the Apostle was so intense and so inflexible upon this particular point. There must have been some profound reason; for the Apostle was not of that nature that led him to delight in pounding his way among men merely for the satisfaction of overcoming opposition and compelling everybody to yield to him, when once he had the consciousness that there was a power in his nature to overcome them. Look at this same Epistle from which I have read, and you will find an instance of the contrary feeling. In the 9th chapter, 19th verse, he says, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." In other words, my spirit was this: Since I was to win men by sympathy with them, I must go and stand where they stood, and teach them there; and therefore it was not for me to stand arrogantly upon my superior wisdom, and say to the Jew, I am a better man than you, I have got nearer to the truth than you; but to stand with them, that I might raise them up to where I stood; to go down with the Gentiles, that I might attach myself to them by sympathy, and draw them up. Now, that is not the sentiment of a gladiator; that is not the man whom you could expect to preach the cross of Christ merely because he knew it was the truth, and that there was power in it, and he could succeed in it, and he meant to break men down by it. That was not the Apostle's nature. That could not have been the reason. Nor can we suppose that he was actuated by a romantic fidelity to the man who had borne such a testimony to the world. We cannot suppose that Paul clung with such devotion to that part of his life and sufferings from which others had been repelled. We cannot suppose that this would have been the special reason. It would have been a very honorable reason, and it must have constituted a part of his reason, that since his Divine Lord and Master had been made odious by the things he had suffered, he would stand by him in that very place, for there we show our friendship most, where other people show their hatred. Nor was it the bold policy which meets the whole force of opposition at once by seizing the names of reproach, and redeeming them to honor by new associations. Once a body of men were called "Puritans," with curl of tongue and lip. Now men uncover when they say "Puritan," for that word is as venerable as old cathedrals are, green with man's reverence, and ivied all over with moss green and bright, that is not winter-killed. Once the word *Methodist* was a word of contempt and laughter; it has long since ceased to be anything but a word of respect, and almost of reverence. And so *Christian* was once a word of contempt; it is no longer such a word; and Paul might think within himself, "It is best to meet this whole opposition at the beginning, and to take this side of Christ, which is the most exceptionable, and clothe it with new associations." Doubtless there was some influence in that view; but it was not *the* reason. Nor was it only that death, and especially death by the cross, was the highest, conceivable testimony of love, and that therefore it would be carried, for ever, as an exponent of love, in that Christ had died upon the cross. This was true; but it was not the whole truth, nor do I suppose it was the whole reason that Paul so insisted upon the cross as well as the Christ, the crucifixion as well as the victim crucified. For I suppose the Apostle really saw that the secret and heart of God was revealed in the sufferings and death of Christ, and that the character of an infinite God can never be fully made known to us until we have come to understand that God is not an unsuffering, symmetric, calm, central, monarchic being of perfect pleasure, the eternal recipient of universal honors,—until we come to have the understanding that God is the all-caring, willingly-suffering, self-sacrificing, easily-humbled one. There was, in the cross of Christ, a testimony of the nature of God, most interior, as of a being that gives self for ever and for ever,—gives it not as one walking straight upon his own errand, and seeing some one in mischance, would for a moment give muscle, and bone, and thought, and power, and then return to his own way, but one whose central idea of everlasting life is to surround and underlay and penetrate things with himself,—to make himself the source of life, not by sitting serene and saying, "Be!" and it is without trouble, but the central idea of a nature that gives with care and with that sufferance which belongs to a higher nature, that gives his life while he takes it, that gives it by living in and under and for all things that are capable of suffering, of inspiration, and of love. Not that the crucifixion of Christ was an exigency that was demanded by any particular condition of law, though the law was to be affected by it,—not that the sufferings and death of Christ were necessary by any peculiar condition of the public sentiment of the universe, though that was to be affected by it—but that it was to have a revelatory power in respect to the interior nature of the Divine Mind itself, and to teach us that our Father God was not one who sat calm and supreme the most serenely embellished, the most perfectly at leisure, of all the beings in the universe—but of all workers most workful, of all sufferers most willing to suffer, if, himself suffering, there was peace and gladness and joy to be given to any of his creatures. It was that, on the scale and in the spheres of infinity, which we see, every day, on the scale of the cradle and the nursery. And the brightest thing which we see in this world is not the most conspicuous thing; it is the most hidden and obscure,—it is the accepting of life, as the mother does, for the sake of another life,—it is the accepting that love as the center of attraction, and the point around which it revolves, and making night and day glad and songful and cheerful only because it gives permission to yield everything a tribute to another nature—to the service of another and an unrequiting being—for the least helpful and least requiting thing is an overgrown child; and there is a love brighter than the morning sun, fairer than the evening star, and more constant than either—there is a love sweeter than all the blossoms in the fields to-day, clearer than the whole air that fills the earth to-day—the love most unselfish, and therefore most divine, that makes suffering itself most sweet, and sorrow pleasure—that love which the mother bears to the child—the mother that is in parentage—it is the only one that glows with any considerable resemblance to that great central fire from which it flows, for it is a revelation of the love of God, it is a suffering love, it is the whole self-hood, the whole being, used simply as a universal instrument for others' welfare; and it is that which, it seems to me, above all other things, our Lord and Master, Christ, came into the world to express—to express first, by coming, then by the way in which he lived, to express, as we understand life, character, and conduct, by the way in which he died. And Paul seized that which was the proper representative of this whole thing, namely, the hateful Cross of Christ. He says, I shall preach Christ crucified, I shall preach the cross—namely, that side of the whole life and conduct of Christ, which represents him as suffering, one for another, to do them good. That is the side I shall never give up. Why, Socrates did, in his life, embody things which Christ in his life embodied. Many and many a virtuous man has been a fit emblem for teaching. But where shall we find one that professes to embody the loving Divine nature, and that, in his life, and that in living and in dying, consecrated his example to this? It is the nature of Divinity, and all who are like God, to give, not a part of self-life to self, but self-life, that is life itself, for others.

It is said oftentimes, or, at any rate, if it be not said, the impression was certainly left on my young mind, that when the sacrifice of Christ was determined—as if it were a thing formally argued, as Milton argues it in his Paradise Lost, backwards and forwards—this was done for the sake of a special exigency, and it was an expedient—that it was an episode in government. Now, unquestionably, the divulging of this thing to our knowledge was an episode; but the thing itself was not episodical. The only virtue and power of it was that, as it were, a section of God's life in heaven was simply let down so that we could see, on earth, that which had been flowing on for ages, hidden from us, because there were no models, no analyses, in man's life and conduct, sufficient to teach us this—that there was an inflection of God's love, that it was brought into our horizon that we might see how God had lived from eternity—how the stream of Divine being was to flow on to eternity. This was the end and power of the life and death of Christ—to show us that—and it shows us, in this manner, that God is one who does not as fathers and mothers do for their children, because they by weakness have only power to begin it; they show the bud, God shows the blossom and the fruit,—they show single buds of this feeling, it belongs to the Divine infinity and affluence to show the plenitude and grandeur of the estate of that being, who, with all power, above and below, consecrates them all to the nourishment and service and nursing of those who are needy and ready to perish. While other things are taught us of God, in the natural world, and by the human mind, and by the life of man in society, this it seems needed to be taught by a special example; and the intrusion of Christ into the earth was that. Certain elements there were of that Divine nature more profound and glorious than any exhibited in any other way, which were more significantly manifested in Christ than ever before or since,—that the nature of God is one that leads him to assume the cares, the sorrows, the burdens of his creatures into his own being, making himself the supreme, by being the all-serviceable. The activity and serviceableness of Divine life, the willingness of each to go for another to all extremities, the pliancy, the loving humility, the all-sufferingness, the love through all humiliation, retaining nothing, laying aside all mental pleasure and mental power, accepting suffering and sorrow, and loss and pain, this is the new view of the Divine nature that came to Paul through the sufferings of Christ. I do not say there were no other relations of the suffering of Christ to natural law or moral law,—I suppose there were; but over and above these was this peculiar and memorable disclosure of what is the sacred interior of God's nature, the nature of universal service, rather than a radiant sun, suspended for worship in the center of the universe, calm and beautiful, not like a work of art, hung up, lifeless, to be looked at, but the rather going forth into life to create effects by its own immortal energies.

Let us inquire, then, whether this idea was in the mind of Christ himself.

"Supper being ended, Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel and girded himself. After that, he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

This is servant's work, you know; it is slaves' work. He comes to Simon Peter. Peter poised himself upon the old idea of the absolute perfection of the Divine nature; the idea that God should wash his feet was quite revolting to his sentiment of reverence, and he says, "Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."

Well, Peter thought he would compromise then, and said:

"Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet; but is clean every whit; and ye are clean, but not all. So after he had washed their feet, and had taken his garments, and was set down again,"—[that is, after he had read his text; for that was the way Christ preached; he did something, and then told the reason why he did it; and it is a good thing to do first and talk afterwards,]—"so after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?"

Oh no! they had not the slightest suspicion of it, any more than you have. It was a thing wholly unknown—the depths of the moral element in it were quite unfathomed by their thought.

"Ye call me Master, and Lord; and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Interpret, then, this sign by the other words that he spoke:

"He that would be chief among you, let him become your servant; he that would be greatest, let him become the least."

When Christ was teaching men what was the highest conception of human character, what did he say? The serene, large-browed intellect, the deep, calm, untroubled oceanic enthusiasm, the exquisite sensitiveness of taste and purity combined, that large, flexible nature which revolves in orbits of beauty, and stands the point of admiration to all round about, beautiful and harmless! Was that the conception of character? Such is the notion we have of beauty and genius. These are the men that we love to paint to ourselves,—men that do no harm, to be sure, but that are self-cultured, and work off every part of themselves with elaborate workings, and make themselves, according to some preconceived model of human development, symmetrical and large and manly and perfect, and stand, simply, in that self-poised strength and power! Does Christ say that is the idea of character? Not at all. Self-seeking and self-building, as an end, were simply hateful to God, as they should be hateful to men, but are not. What, then, was Christ's ideal of manhood? Weakness, subtleness? insignificance of character? No, no! but power in the head and power in the heart and art in the hand,—the sovereignty of man in every single one of his faculties; but the whole of it taken with sweetest humiliation of love and carried down into the lowest place and meanest, to that which is weak. It is strength glorified with purity and beautified with taste, making itself a servant, as Christ is said to have made himself a servant. The Divine ideal of character is that it is a power, no matter how resplendent, how high, so that it is devoted to the welfare of those who are about us; first to those who are the lowest and furthest removed from our taste and sympathy. The man you hate is the man you ought to love most, that is, with beneficence; the man that shocks every taste and sentiment is the man who should receive the contribution of your being,—that is the man into whom and around whom you are to pour yourself, that by all the influences in which you are superior to him, he may find the ocean tide of your life buoying him up and taking him from out the mud and sand in which he swelters, and giving him at last launching and searoom. That is the conception of the highest character. Christ says, "He who would be chiefest among you——" What is he? The man with a hand big to get and small to leave, is that the ideal man? The gold-getter, thrifty, shrewd, world-encompassing and world-reaping man? Not at all. He that has an eye to behold and the hand to execute, in works of art—is he the man? The serving soul is the royal soul, the slave is the master; that is, if it is the right kind of slave. Not he that is brought from Nubia, not he that is bought on the stand, but he that knows how to make himself for another man, he is the highest man. It is narrated of a Moravian—I know not if in any other name of Christians could be found any instance that can parallel this—a Moravian Christian heard of the sufferings of the West India slaves, and desired to be a missionary to them; but when he reached them, he found they were driven to the field so early, and came home so late, that there was no life or strength in them to listen to his instructions, neither did they believe that any man whose face was white had a heart that was other than black, and they would not listen to him: and he found, at last, that there was no way to preach to them unless he preached to them in their sufferings while he suffered with them himself. He sold himself, and was driven afield with them himself, that while he suffered and toiled as they did he might have opportunity to preach to them the unsearchable riches of Christ. Now, I ask you if there reigns a king upon his throne that was so lordly, so large a man as that poor, sweating Moravian, who, for the sake of serving these poor, miserable, dying slaves in the field, had sold himself into like estate to preach the riches of Christ. The largest conception of manhood is that which knows how to take itself as though of no consequence to itself, but of all possible consequence to those to whom it may make itself an offering, a power, and an instruction.

And I hold this ideal of man, taught so often by Christ, and in this most affecting ordinance of the Church, as much as the Lord's Supper or Baptism—the ordinance of the washing of the feet, which stands upon a command just as explicit, which is just as literally enjoined, which bears an idea which is as fundamental to humanity and manhood as these other sacred ordinances do to spirituality and faith and futurity. This is the teaching of Christ; is the revelation of his fundamental conception of manhood and of his own life and death, by which he suffered willingly, and suffered the sword and most atrocious sufferings. This is the revelation of his conception of the character of God himself. It lifts us above anything that nature teaches, or that philosophy has taught, and brings us into the interior of that character, vaster, nobler, more sublime in love, than any it would ever have entered into the heart of man to conceive, without the suffering of Christ as the exact reproduction and development of the nature of God, he who alone knows how to suffer for others, if by his suffering others may be built up and benefited.

But this view of God is distasteful, not merely in the symbol, but in the thing itself. There are those who have a perfect God, and he must be perfect and most passionless. I would not say a word to disturb the religious feelings of those who hold to such an idea, and on the same principle that I would not willingly wound the feelings of a heathen while he is worshiping. A man's religious feelings are not sacred from investigation, but they are sacred from insult. If a Mohammedan is in your house, if a Roman Catholic is in your house, if a Heresiarch is in your house—and we generally tolerate things in proportion to their remoteness from us, and hate them as they come nearer to us, so that the man who differs from us in half a shade of a philosophical notion is a great deal more in danger of hell than a heathen is, in our thoughts. Now in regard to heathens, Papists, Arians, and Antinomians, High Calvinists and Low Calvinists, Methodists and Baptists, Unitarians and Universalists, I hold one thing, that a man's conscientious conviction is to be an object of respect, of the most tender respect; though you may think he is wrong in that conviction and judgment, yet that man's religious feeling, going out toward a wrong, is still to be respected, never to be trodden upon, never to be wantonly dealt with. If you can change his convictions, you have a right to do so; but while they are unchanged, and he is sincere, the soul should never exude the sacred gum, and you put the foot of defilement on it. It ought to be sacred in every instance. And, therefore, when a man teaches that God is a vast stalactite, suspended from the heavens, white, pure, stony, stationary, I cannot accept his deity, nor worship any crystal of however many sides or whatever brilliancy.

But if he worships such a thing as that, I am bound to say nothing offensive to such a judgment, but only to say this—I cannot love—I may hide my eyes from the bright coruscations of its glory. I might, perhaps, if I had Fear and Veneration larger than I have, be daunted, and bow in awe; and so into worship; but I never know how to worship until I know how to love; and to love I must have something that I can put my arms around, something that, touching my heart, shall leave, not the chill of ice, but the warmth of summer. There must be something that will come near my heart,—something that I can love,—or I cannot worship; and this idea of a central, inflexible, serene, passionless God, unmoved and unmoving, that sometimes thunders, and then, under certain conditions, loves in a proper manner,—this conception of the Divine nature is utterly freezing, it sets me upon the Poles, and all the revolutions of the year leave me but ice and icebergs.

There are those, also, who have a God of great feeling, but a monarchical God, one who seems to sit, and because divine, claiming all rights, but distributing only duties. I do not wonder that such a view should have grown up. My friends, do you know that many of the ideas that have been inherited by us came from a period of the world when men could not do any better? They did well for the time they lived in. If there is anything revealed in the Bible of the character of God, it is his paternal character. But when for so many years the family was considered so gross, instead of being the very sanctuary of the love of God—for I declare to you that the Bible of Bibles, in the Christian life, is the household, that more, and in greater depth, and in more perfect philosophical accuracy, can be learned of the divine nature and government by the natural operation of a Christian household, administered in love,—that more can be learned there than in any other way. What must have been the world when, for a thousand years, the household was so degraded that a holy man could not enter into it, and when the highest ideal of character, required that he who was appointed to minister to the people in sacred things, should be celibate.

Do you suppose that when, for a thousand years, the highest idea of character was that of an unmarried priest, that in such a state there could have been developed the paternity of God? Must there not have been such a conception, so devoid of all fructifying domesticity, of that element of love-richness, that the character of God was necessarily purely governmental and monarchical? For at this time the theory of government in all the world was the right of kings to reign—not the fitness of kings to reign, because, I think, a king might be as well fitted to govern, yes, a great deal better than a President, at least I hope so—but in a period of the world when it is held that there is to be but one government, that is, that of the one over the many, when the eye of the monarch is the only philosophy of the subject, and a man's life consists in three things, birth, obedience, and death, what sort of a creature is that man who comes crying in at one end, goes crying out at the other, having crouched all the way between?

And yet that was the theory of man—a creature without development, with no generous thoughts or largeness of liberty, that he might come into largeness of rights, not as in and of himself, but because he was the child of God, and carried, invisible, the crown of immortality about his head. When the idea of the State was that there was no such man as that, but only men to manure nobles with—a soil out of which privilege might grow and find root-room—with those ideas in the Church of marriage and domesticity, and in the State about the rights of mankind, do you suppose, at such a time as this, with such suggestions and reasonings, there could grow out that stately view of God as the universal Father that is really existent in the Old and the New Testament, and that has come down to us, waiting for the day of its disclosure? Therefore, when they say that God is a monarch, a supreme sovereign, I say so too; and when men say he is perfectly just and good and impartial, and that he should reign, I say so too. But we have as yet but built up God in the body. The trunk, the bones, the muscle, the head is there, the thought-power is there,—but it is not until you put the heart and soul into God, and all love, and such love as I have been speaking of, that I begin to have that divinity, sovereign because paternal, universal ruler because universal lover: the one that knows how himself to go down, is the one who should stand most exalted and go up most: before him we can bow: whose very life is in us and beneath us and carrying us up; who makes his pleasure to make the happiness of others; who thinks nothing for himself, assumes nothing for himself; who clothes himself with royalty, and is robed with honors and with glory, because his glory is the delight of the universe, because his grandeur, his power, are the renovation and salvation of all creatures.

Now, to such as hold this purely monarchical idea of God, this all-serving and all-suffering God must needs be distasteful. Not to me.

But I have before me not merely this task of opening my conception of God, my dear friends. I come now, to that to which it has all been preliminary. I am called, to-day, under peculiar circumstances, to preach in the midst of this congregation, and before this church, whose views, many of them, are not mine. Of course it is a task, ordinarily, of great delicacy. How to be faithful to your own views, and yet not seem to violate the courtesies that belong to the place—how, on the one side, to avoid seeming to play, for the sake of favor, into your hands, or how to stand independent, on the other side, without seeming to be offensive—that makes it a work of delicacy, or would, ordinarily. If I did not trust you and love you, it would be troublesome, but I am not afraid or troubled. I made up my mind I would come and preach to you as I would to my own people. I love them, and say to them just what I have a mind to, because I love them. I love you, or I should if I knew you, and therefore I shall talk as simply and plainly to you without the thought whether I shall cross any man's track or not. I am a man among men; I have the love of God in my heart, and the hope of immortality, and I shall say those things that I think you need to hear, or at any rate, those which I want to say; and I have opened thus far this view of Christ, because if you take away this interpretation of the divine nature, as willing to suffer universally and for ever,—not in a degrading sense of suffering, but in the sense of loving and taking care of another, bearing his burdens, and performing his duties,—take away that, and I can say most certainly, I have no God left.

It is to that that I have been praying; and it is toward that that I have been worshiping; it is in the sight of that that I am a pilgrim through life, expecting heaven. When I pass through the door that death opens,—blessed messenger of a larger life!—I shall expect to behold a vision of that God who sits central nowhere, but works everywhere in love and in tenderest pity; and, holding that view, if I could not preach that, I would not preach at all. If it offends any one, it must needs be an offense, though not a wanton one, or for your injury; but because, not saying this, I might as well not speak at all. It is my life—it is my Lord. If you take him away, I know not where you lay him, and you leave me bereft.

But it is not merely a question; I want not merely to leave a speculative impression upon your minds; I want to make you better men and better women, if I may, before I leave you.

I wish, then, in the first place, to ask you to consider what the ideal of the human character should be, according to this character of Christ. You will recollect the passage which I read to you in the opening service, and read it with a purpose. "Let this mind be in you which was also in Christ Jesus." What was that? "Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "Let this mind be in you which was also in Christ Jesus"—the utter emptying of himself for the sake of filling others, and strengthening them. I have already said that the elements of this character were prefigured in the parental relation. An element of this character absolutely underlies in the beginning of every true and virtuous love. It must needs be the very marrow, the very origin, of all the true nerves of life in every virtuous friendship. I think we know how much we love by knowing how much we are willing to suffer for those we love, and only so.

The man that loves and will not suffer, does not love. The man that loves and suffers but little, loves little. The true affection of father and mother, brother and sister, husband and wife, friend and friend, is not measured by the capacity which the man may have dependent upon the blood, which can be dependent on constitutional forms. The mere capacity to effervesce in a moment of passion, the mere fluency of a tropical tongue—these things do not measure our affection.

You never know how much one loves until you know how much he is willing to endure and suffer; and it is the suffering element that measures love. And all characters that are high must, of necessity, be characters that shall be willing, patient, and strong to endure for others. It is not so much the pleasure we have in affection. To be able to have bright affections playing upon you and giving great joy to your nature, is one thing, and to hold your nature in the willing service of others, is another; and that is the divine idea of manhood, of the human character.

It certainly is the test and measure of a true human love. Is there anything in this world that grows so low as love? Is there anything, anywhere, that is so stunted? It grows as an evergreen grows in Nova Zembla, where the winter is long, and the summer is short, and which can get but six inches from the ground, and spreads out broad, but always near to the earth, and never higher than a shrub, which, when you carry it further south, springs up and carries its stately growth full three hundred feet toward heaven, and stands emplumed and embowered there, showing what it should be—and what love should be prefigured.

But if love, instead of being the tropical tree, is but the stinted pine of Nova Zembla, creeping by the earth and not towering toward the heavens—when love is selfish, when it says, Help me, love me, it is the very central element of selfishness that makes much of our love; and there can be no love on this basis. It is centrifugal power that makes manhood, and not centripetal. Look, in contrast with this ideal of character that we see growing up in civilized life, at what we call cultured society. A susceptibility of character, a certain dignity, upon which men stand, a certain reserve, a certain fear of contact with the world, a certain sense of degradation if they come out of their peculiar sphere, an unwillingness to let men come near them—a character which consists in avoiding pain and suffering. Of some of the most memorable men of literature and art, it is said that they made it a part of their religion never to have a word spoken in their presence that would cause any suffering. They would not allow any one to tell them of the death of a friend. They would not hear of death. What loyalty of manhood that man must have had, that takes the immense power which is committed to him and is carrying it around with him all the time, so that he may best husband it for himself, so that he may love you tenderly, for his own satisfaction; but letting no man whisper another's trouble in his ear, lest he should find his nicely balanced thoughts were disturbed, and lest the plenitude of his interior enjoyment should be diminished. He could not endure to have anything trouble him. He might as well have been a spider, and lived upon a cobweb, so far as humanity is concerned.

Oh how different the loyalty of the divine nature, the loyalty of Christ's life; how different the ideal of character given! He that would be prince, let him go down to the bottom of life, and be familiar with it,—he that would be the chief, let him be the servant. That service, the unselfish service, of a true love in man or angels or God, is the idea and glory of character.

So, contrast the character of those who plume themselves upon moral goodness, and are critical of the want of it in others. There are men not building themselves so much in the esthetic element, but in the moral element, observant of truth and propriety, and these are men much to be desiderated in many of their qualities, but faulty in this special element, that while they seek to be good themselves, they are rather the judges and censors of men that may be less good than they.

How often do we find that with real goodness is bitterness, that with real morals there is censoriousness of the want of them. How many men there are, who, in a thousand things, are perfect Pharisees—for you should not think that the Pharisees were the offscourings of the earth, from the language of the New Testament—the noblest specimens of character alive in the days of Christ were the Pharisees; they were truly most just men, they were the best men, and their only fault was, that, having lived to build themselves up in real goodness and real morals and propriety, they then stopped and took care of themselves, and of nobody else, except to blame them. If with this self-culture and care they had poured the flood of their feeling upon others, they would have been saints—as it was, they were only Pharisees, and the breed is not run out.

It is not only how good you are that makes you a Christian, but how good you are, and how good you make other people to be. All great growth, in human life, must be in the development of this element of voluntary service and suffering one for another. All great growth, I say, must be in this element of suffering one for another. Those then who seek to do great good in this world should understand the road by which they are to do it. It is one thing for you, my friends, while under the stirring influence of preaching, when you have laid aside worldly care, and you are gathered together and your fancy is dealt with, and all your feelings are sensitive—it is one thing for you then to feel that you would like to be a benefactor of your race. This is an age in which we are all run mad for philanthropy. Everybody wants to be a philanthropist; and men go out to be philanthropists. So when a man goes down, his first inquiry is, "What shall I do?"

A man rises and is vexed that he was not called earlier, that he was not called to a better breakfast; that his commands are not obeyed by his servant—who is for ever forgetting—and starts out on philanthropy! He goes to teach, perhaps, as one of the readiest things we know of in our time—he goes to teach the poor, and supposes there will be a suitable conception of what a condescension it is in him. He goes, as much as to say, "Here, boys, am I; and I have come clear down from that altitude in which I live; take great care of me, and respect and revere me, for I have come to teach you." But when these boys cuff each other, and pull each other's hair, and kick him, are there one Sunday and away the next, and swear, and lie, and steal, and pick his pockets while he is instructing them, the man says, "This philanthropy has been greatly cried up, but I have had enough of it. The human race is 'totally depraved,' and I will let them go." Here was a man who went down to find worshipers; here was a man who went down to do good, and save himself. It is as if a miser should go out to distribute charity, thinking all the while how he could do it without losing money! And here are men who go out to do good, all the time counting how much they get, and what it costs them. There is no bounty of feeling, no outpouring of nature, no regality of thought, saying, "How can I give my being to make other beings richer?" No feeling that it is glorious to bear, and endure, and suffer; and when you come to bear and endure and suffer out of church, that is a very different thing from doing it in church.

These words and phrases, when I sound them in rolling sentences, stir up your coruscating fancies, and you say it is all glorious; but when you go out into life, where men are as they are, and find that suffering means this,—when a man cheats you, still to love him; when a man reviles you, still seeing the immortality of that life, spent in degradation, suffering, and sin; when he strikes you, still holding that man's hand as a brother,—that is quite another thing. When you take a man up and care for him, and though he lies to you and cheats you, there is still a warm place in your bosom, and you can still care for him, though he is your enemy, then you have a conception of that divine example in the life of Christ Jesus, who gave his life for us, when we were enemies. But how many of us have that conception?

Let no man think himself called to be a reformer or builder in modern times, unless he has made up his mind that the call includes life itself. And if you are called to suffer, count it all joy when you are called into diverse trials. Rejoice and be exceeding glad when God calls you to suffer for righteousness' sake. But, oh, what shall we do with that ragged and broken band of men who come fleeing from life's battle, crying out, "We are belied; we are beset on every side with misconstruction!" Why not? Is the servant greater than his master? If they called him Beelzebub, will they call you less? Are you not willing to suffer? Then you are not willing to do good. The degree with which you are willing to do good, is according to the degree in which you are willing to take misconstructions, opposition, and suffering in the world. You may depend upon one thing, that there is nothing men will resist so universally as any effort to transplant them to a higher range from a lower.

They don't like to be transplanted, even if you carry them from a poor soil to a better; and if you undertake to play gardener to them, and bruise their roots, they may shake down clubs from their boughs upon your head. No man likes to be displaced. The ambitious mother who had two children at the time when they all thought that the last ascent toward Jerusalem preluded the final coming of the kingdom, came to Christ and said (stole a march on them! got to the President before anybody else could get the proper place)—"Lord, grant that these, my two sons, may sit, the one on thy right hand and the other on thy left"—(one being Treasurer and the other Secretary of State)—"in thy kingdom."

But he said to her—"Can ye drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" And they, rash and heedless, said, "Yes, Lord." They did not know what it meant, exactly: they thought it would be some honor or other falling to them, when they got into Paradise. But you know what the honor was. If Gethsemane was coronation, if Pilate's judgment-seat was drinking the cup, if Cavalry was bearing the cross, you know what Christ meant by honor. And when he asked if they were willing to be baptized with the baptism that he was baptized with, he meant a very different thing from what they or what you and I think.

My dear Christian brethren, it requires a great deal of the spirit of the cross for a man to suffer for himself; but the evidence of the extent to which the nature of Christ has penetrated into your heart, is to be measured by the affluence of that spirit in you which makes it sweet to you to make any man better by diminishing yourself in doing it.

I do not know where to look for such a man. I see him in Paul. If there ever was a man who almost forgot his own personality, and thought only of those whom he might serve, it seems to me to have been Paul; but beside him I can scarcely find another, and the nearer home I get the more rarely I find them. I have a bright ideal of what it is to use the whole of my life and powers for other men, or a shaking of myself out of myself; but that cursed individuality still brings my thoughts and feelings back to myself, checks my enthusiasm, and I cannot pour out my life like a libation for God. That I feel in myself, and I therefore interpret it in you.

How different a thing it is, my friends, to be a Christian as men become Christians, and to be one according to the example of Christ and the spirit of the Apostle Paul. If you are to become such an one as Christ, if you are to be emptied of yourself, if you are to live for others, I ask you, will not that change be like a resurrection from the dead? Oh, look how selfish, how hard, how unfeeling, life is! See how men hate one another! See what prejudices separate them! See what ten thousand things are thrown in the way, even by good men, making the wheels turn slowly and hard. See what attrition there is! See how every part of the machinery of life draws hard.

Now, tell me, if there should come on such natures the royalty of love—if there should be a change that should make men love as easily as violets smell sweet,—if there should be a change that should make a man's heart come out as odors do, furnishing that which men delight in, but not diminishing the supply—would it not be a change just as great as to make a man all over again? And if that is so, what objection have you to saying so that they are born again? I think it would not hurt some men to be born twenty times more! I think we all need to be born again; that there is a continual re-creation and re-creation and re-creation, with higher conceptions and purer spiritual realizations. No man who looks at men as they are, and holds up before them the bright ideal of Christ's character—no such man can say, if they receive such a symbol as that, that it is not a new creation.

Now, do you propose to yourselves any such character as that? I am glad that this temple is wont to be so filled. I am glad that it is not curiosity that has brought you here; that you have come to worship God, and simply to hear the truth he speaks to you. To many of you, I shall never speak again. When next I look in your faces, you and I alike shall stand trembling in the judgment of the great day. My words here to-day are my last to you. I would not make them professionally solemn, which would only take away from them weight; but I would stand by you as your friend and companion, as one who loves you as much as a stranger can love those whom he knows to be only men. Is your conception of life and character any such conception as that set forth by Jesus Christ, and preached by the Apostle?

Perhaps you are sensitive about the Bible; perhaps you would revile any who revile it; perhaps you are very well banded together to beat down with flails and clubs those men who seem to be assailing the Bible? What is your conception, your idea, of the Bible? Perhaps you are worshiping a book; perhaps you are holding it idolatrously,—for a man may worship the Bible as well as anything else. It may be made to stand between you and God, as it does when it stands between you and duty. Do you accept this ideal of Christian character that is revealed in the New Testament, namely, love, undissembling love, the absence of selfishness, the giving of yourself for another's good, serving each other in the spirit of love—do you accept this as the ideal of your own character?

Do you judge yourself by this character every day? Will you lay aside those measures that may have existed in your neighborhood or circle, or in the community, and will you take this interior, spiritual conception of manhood, embodied in Christ Jesus, as common to your life hereafter? Will you take this as the end of your life, and by God's grace will you undertake to live it? You can take it. God's Holy Spirit is given without measure to help men in just such exigencies. His power and grace are vouchsafed to you. How tenderly God speaks when

devoured; by-and-by they will bite and devour one another.

Meanwhile there are spots of light in the dark picture. Let Christian men in the United States give thanks on account of those who have gone before, and established Eastern missions. Let them enter into the labors of their fathers and add to them. How mean and of the earth most earthy are all mere material annexations and geographical extensions, in comparison with the conquests make of the houses of American missionaries in Syria refuges for desolate and afflicted fugitives.

A correspondent of *The Daily News* in the East sends the following statement, for which, horrible as it is, there is strong ground of probability:

"A gentleman, by last mail from Alexandria, who appears well acquainted with Syria, states that emissaries of both France and Russia are very busy stirring up disputes between the Maronites and Christians, in the hope that it will give them an opportunity of interfering in the affairs of Turkey on the plea of protecting Christians. He states that the inhabitants quite look upon Russia as the future master of Syria, and France of Egypt.

"He says also that at this moment M. Lessepa has 10,000 French soldiers in the very heart of Egypt, whom he has introduced as laborers for the Suez canal.

"He states that the Turkish soldiers sent to the assistance of the Christians had turned against them. Notwithstanding which the Christians had, after a desperate struggle, defeated their opponents; that something like a thousand lives had already been lost, and that the Christians in Syria were in great danger. I give you this statement as I received it, believing it to be substantially correct. Several portions I have heard corroborated from other quarters.

"On the 10th Her Majesty's steamer Queen arrived from England, and would have proceeded on to Syria, but she had a large number of sick, and Her Majesty's steamer Exmouth proceeded instead, on the 11th, to Beyrout, for the protection of British subjects during the present disturbed state of Syria. The Mohawk has also been sent for the same purpose."

W.

THE CONGREGATIONAL CHURCHES OF MICHIGAN.

DEAR BRETHREN IN THE EAST: We, the One Hundred and Twenty churches in Michigan, who walk in the Way of Brotherly Co-ordination, styled Congregational, send greeting, and wish grace and peace to the churches of like faith and order in the commonwealth of Massachusetts.

It seems a fit thing that you should concern yourselves a little to know of us; and we find several reasons that you should know of our estate. A large share of us, people and ministers, have it upon us that we are of New England origin; and beginning things here on that basis, we have gone on, holding fast to all essentials of Puritan faith and order. And now that it is becoming, year by year, less essential that we should make out defensively that we are precisely New England Congregationalists, we deem it only the more filial to magnify our relationship.

This whole scheme of General Associations we regard as a thing outside of our system—yet very convenient and profitable. It is no integral part of Congregationalism. Their worth is just measured by the degree in which they promote a Christian intimacy and thorough sympathy and fellowship among our ministers and churches. We find them edifying because they bring together the whole circle of independent churches, to know, and love, and serve one another. In this way they are of great value, and are even more needful and serviceable to us, with our vast spaces and magnificent distances, than in such small patterns of states as you have in New England. Our annual gatherings in General Association are most precious to us, because they bring us together from our widely severed fields, and give us the rare privilege of meeting and knowing one another. Our churches in Michigan are scattered through a territory more than 200 miles square, and even we have attained to the vastness of our more Western brethren. Spaced off through such a field, and busied each with local work, we rarely meet, and are in danger of being weak, in proportion as we are great. These Annual Convocations meet very pleasantly this special want among us, and promote a sympathy and sense of community that are invaluable. From Saginaw to Muskegon, and round about by the borders of Indiana and Ohio, we thus cultivate a precious oneness among us.

And a large share of this good we get by constituting our General Associations with a material difference from yours. We seem to honor and serve our Congregationalism, and hold more closely to its central idea, *by bringing the churches into these bodies by their delegates*. For all the true purposes of such convocations we want the churches with us. And so we are not gatherings of ministers only; we have the churches present by their representatives. It is more fraternal, Congregational, useful. And the churches prize and use this privilege less, indeed, than we desire, but very well, and each year more; and our meetings gain greatly in influence and power for good from this source.

We have just now held our Annual Association at Port Huron, opening on the evening of Thursday, May 17th, and adjourning at noon of the Monday following.

A good number of our churches have been visited with reviving grace; and almost all of them have gained strength. Yet many of our churches are quite young and weak. Twelve years ago, the distinctive Congregational churches in Micaigan numbered only about forty. Now they are 120. Not a few of them are bare foundations, on which something good and great may be builded hereafter. Most of them are supplied with ministers, in whole or in part; a few with settled pastors; and for the rest we abide our time, in the patience of hope and the labor of love.

Among such churches you can understand how the A. H. Missionary Society is prized. By its fostering care nearly all our churches, and nearly all the 80 Presbyterian churches in our state, have been brought into being and nurtured in their infancy. We gratefully acknowledge the indebtedness, and pledged ourselves to the cordial support of that Society. We trust, also, that some way of deliverance will yet open from the injustice which it now suffers. There should be such a quality as Christian honor, more binding than any terms of compact, forbidding this claim of our Presbyterian partners to equal privileges in a Society from which they are turning away to foster a rival effort of their own.

In the arrangement of our benevolences we heartily adopt the American Tract Society at Boston, acting through the United Western Agency, which was organized last autumn, and has its center at Chicago. This agency promises to be very acceptable and efficient in the Northwest. We feel great confidence that, under the direction of the present Secretary, Rev. G. S. F. Savage, it will win the favor of our churches, and become eminently useful.

In the Education cause we are embarrassed by great wants and small means. Our students in the Chicago Theological Seminary have pressing claims upon us; and in all our colleges are young men needing aid in preparation for the ministry. But our churches have not yet learned to act in this direction, and we scarcely know what to do with a little when so much is needed.

No work more directly reaches our wants than that of the Congregational Union. It has aided a number of our churches to build houses of worship during the past year, and thus greatly contributed to their prosperity.

K.

Detroit, June, 1860.

Religious Intelligence.

JUNE MEETINGS IN BANGOR.

OUR anniversary season commenced on Tuesday, 26th ult., in the First parish church, new, spacious, airy, and most beautiful for situation. The weather was delightful, and all else favored. At ten o'clock on Tuesday A.M. commenced the session of our State Conference—the thirty-fourth annual meeting. The opening exercises were by Rev. J. W. Chickering, Portland, Moderator. This was followed by a season of prayer and free conference, when the introductory sermon was preached by Prof. E. C. Smyth of Bowdoin College—text, Rom. xi. 36. The sermon was a masterly presentation of God's true end in creation, containing the discriminations and vindications so necessary in the treatment of this subject; at the same time so often wanting or imperfectly made. It is rare there is witnessed so much philosophical profoundness and accuracy of thought, joined with so much fresh and eloquent beauty of style, and gush and play of Christian emotion. In the afternoon two topics were presented for discussion: the first, introduced by Rev. A. E. Ives of Castine, was "Christian Nurture." The second topic, "The design and work of a local church," was introduced by remarks from Rev. E. G. Carpenter of Houlton. Other brethren, as they were moved, took part in the discussion of these practical subjects.

In the evening came the sermon before the Congregational Charitable Society by Rev. E. Whittlesey of Bath—text, 1 Cor. v. 20: The Minister as Christ's Embassador. The effect of this idea as influencing both preaching and hearing, was drawn out and presented to us with singular clearness, gracefulness, and effectiveness. This sermon is the *concio* of the occasion, and is followed by a contribution for the widows and children of poor, deceased ministers.

On the mornings at 5½ o'clock, there were prayer-meetings of one hour, in which evidently the popular interest culminated—a place, an hour, for the flowing and mingling of warm Christian hearts, and for the detail of that sort of incident which touches hearts.

On Wednesday morning was the anniversary of the Maine Missionary Society, the fifty-third—venerable and greatly beloved—Rev. Wm. T. Dwight, President, in the chair. The sermon was preached by Rev. W. Parker of Belfast, from Mark xiii. 34—full of richness and raciness, having tenderness and some hard hits, sinking into the hearers the importance of individuality in the labors for Christ's kingdom. The Secretary, Rev. B. Tappan, who seems to have the faculty of resisting somewhat the marks commonly made by increasing years, read the annual Report—not so full as sometimes of the Spirit's work, and the signs of progress; still having that to wake the friends to more earnest endeavors in the future. Addresses of a brief, pointed, quickening sort were made by brothers Carruthers, Carpenter, Pond, Parsons, and Coe, of the A. H. M. Society, and Thurston. This meeting hardly ever fails to be one of prime interest. The eloquence of its platform is genial, practical, of the heart, born of the occasion.

The first part of the afternoon was occupied by the annual meeting of the Maine branch of the American Education Society, Father Thurston in the chair; Report read by the Secretary, Prof. Shepard; remarks by Rev. J. N. Tarbox, Secretary of the parent Society, and Rev. Mr. Lindley from Africa. The churches are doing better for this cause than they have done. They ought to do better still, considering their wants; and also that Maine is a leader in this work, having formed an Education Society under the auspices of Rev. John Sawyer, almost half a century ago, previous to the American Education Society.

The remainder of the afternoon was devoted to the Theological Seminary of this city—the Seminary of the churches. The Report of the Visiting Committee was read by Rev. M. Ives, followed by earnest speeches, enforcing the duty of making at once a complete endowment of the Seminary, requiring $75,000. The work is inaugurated, begun, and will be done. This meeting was one of great interest and spirit. The evening was given to the Foreign Missionary work. Mr. Lindley, missionary of the American Board, and Mr. Whipple, Secretary of the American Missionary Association, addressed the densely packed assembly.

On Thursday morning, Home Evangelization was presented in a report by Rev. S. H. Merrill, Portland, and in a speech by Rev. E. B. Well of Augusta. The Report on Sabbath-schools followed, by Dean S. Page, Hallowell—over 13,000 scholars in the schools. Delegates from foreign bodies made their salutations and communications.

The delegate from the General Assembly of New Hampshire was instructed to ask of this body their co-operation in forming an American Congregational Union, which was given to a committee, who reported adversely to the request, confirmed by the accepting vote of the Conference. The request of the Presbyterian General Assembly, N.-S., through their delegate, for a Committee of Conference on Home Missionary matters, was also declined in a series of resolutions.

The Corresponding Secretary of the Conference, Rev. E. Whittlesey, read the report of the state of the churches. The whole number of churches, 246; of ministers, 154; of members, 19,357—a gain of 154 on the last year.

Bro. Dwight of Portland followed the report with an elaborate and most instructive address upon "the indwelling of the Holy Spirit in our churches."

In the afternoon came the Conference sermon by Rev. C. Packard of Biddeford, and the administration of the Lord's Supper—Rev. G. A. Howard, delegate of the Presbyterian Church, and Rev. J. D. F. Richards, delegate from Vermont, presiding at the table. Your correspondent being detained from this last and most tender occasion, cannot speak particularly of it, only as he reports the response of all hearts, that it was good to be there.

As the Conference voted that all honorary titles be omitted in the records of the meeting, I have carefully left them off in my letter to you.

The occasion, as a whole, is pronounced by all to be one of great interest and profit. There was a painful interest thrown over all—a hue of sadness, from the thought of those not present,—of those taken from us since the previous gathering,—in all, twelve of our ministers; the last, removed from one of the churches of this city, Rev. John Maltby, for twenty-six years a pastor here, greatly useful, and by all venerated and beloved. Each one must have felt the enforcement upon himself of the Savior's words—"I must work the works of him that sent me while it is day, the night cometh when no man can work."

S.

CONGREGATIONAL.

NEW HAMPSHIRE—STRATHAM.—Mr. Edward C. Miles was ordained as pastor of the Congregational church in Stratham, N. H., on Thursday, the 28th ult. Sermon by Rev. John L. Taylor of the Seminary church, Andover, Mass.; Ordaining Prayer by Rev. W. Fifield of South Newmarket; Charge to the Pastor by Rev. Geo. Mooar of the Old South church, Andover; Right Hand of Fellowship by Rev. E Robie of Greenland; Address to the People by Rev. O. T. Lanphear of Exeter.

CONNECTICUT—THE GENERAL ASSOCIATION.—Rockville, where the meeting of the General Association was held, is a village not greatly known to fame, except in the circle of dealers in paper and woolens. And yet it has a picturesque beauty which might tempt an artist, besides other admirable qualities, such as might be supposed especially to attract a ministerial assembly. It grows thus.

Snipsic lake, a mile from the village, by means of judicious restraints at its outlet, is bereft of its "wild, uncharitered liberty," and yields a steady, copious steam, as constant as the year. Once its waters were discharged in one long cascade or rapid, at the bottom of a ravine. Now, as fast as they are received from the wheel of one factory, they are passed along into the raceway of another—the huge fabrics, many-storied, gambrel-roofed, steeple-crowned, standing in ranks, one below another, for a mile. The steep sides of the valley are terraced for houses and gardens, and toward the western end there spreads out a little plateau, in the midst of which is the village green, hedged with hawthorn, decorated with a fountain, and at the side of it a musician's stand, suggestive of a brass band, and on the occasion of the present session, and promoting of the young people of a summer evening. Fronting on this green are the porticos and steeples of two spacious Congregational churches—the characteristic institutions of the place. These are the only churches, except a small Methodist and a small Roman Catholic church at the extremities of the village. This circumstance, with the hospitable promises of the people abundantly fulfilled, made the place a very appropriate one for the meeting.

The growing abuse of unlicensed preaching was considered by the Association—(mark the word; it is not the *use*, but the *abuse* of the thing that is complained of.) No minister in Connecticut has any fault to find with lay-preaching. We are only troubled when lay-preaching pretends to be something else; and when persons of whose fitness we have no sort of assurance circulate among the churches rendering service and receiving wages as if "in good and regular standing," and the ministry have to bear the responsibility before the public of their crudities, or worse than crudities. There was murmuring among the brethren against some of the Theological Faculties, and especially that of the New York Seminary, that they should permit, and even encourage their callow young divines to unseasonable flight across our borders and unauthorized perching in our pulpits. Very many instances of this were mentioned.

"But this shows what a lax and disorderly way yours is in Connecticut, that such things should be practiced there."

By your leave, my dear Presbyterian brother, it shows just the other thing. It shows that our churches have been so long accustomed to nothing but good order, that they take it for granted, in their simplicity, that whosoever offers himself in black coat and white cravat, and writes himself *Reverend*, does so by grace of some competent and respectable examining body of ministers. The General Association thought useful to put them on their guard, and, after the pitiable experience of one flock spoiled by a "grievous wolf," there is reason to believe that the churches will learn to be cautious about all persons coming to them in sheep's clothing.

The action of the Association was ordered to be sent to you for publication, and is as follows:

Whereas, It appears that sundry pulpits of Congregational churches in this state are occupied on the Lord's day for public preaching, by persons without commendation, as a competent for such service, by any association of pastors or other proper body, according to our usage and order; and

Whereas, This practice tends to the perversion of a pure Gospel, to the disgrace of the sanctuary, and to the dishonor of the Christian ministry;—therefore,

Resolved, That we, in General Association, do express our disapprobation of this irregularity, and warn the churches against employing any man as a public preacher of the divine Word, unless accredited by a formal certificate of his examination and approval by some body of ordained Christian pastors and teachers.

Resolved, Further, that we recommend, to the associations represented in this General Association, greater carefulness in the examination of those desiring to be commended to the churches as suitable candidates for the Gospel ministry; and the adoption of a rule not to entertain such request, unless proof is given that the applicant has spent two years in diligent preparation for the Christian ministry, in some theological seminary, or its equivalent.

The Association also acted on a case of which you have already had occasion to speak, and on which, notorious as it now is, I need add no comment. As I understand you have been threatened with a lawsuit by this gentleman, remember that you publish this action at your own risk.

There were two resolutions pertaining to this matter—as follows:

In the case of the Northfield church,

Resolved, That to the name of the Northfield church in Litchfield there be appended in the statistics the following marginal note: The church in Northfield has withdrawn from its stipulated relations with neighboring churches, in order to employ as its minister a man who has been regularly deposed from the ministry and excommunicated from the Church of Christ for notorious immoralities.

Whereas, The name of James Richards of Litchfield appeared by inadvertence among the names of ministers in regular standing printed with the minutes of this body, from which it has been published elsewhere, in lists of Congregational ministers in communion with this body;

Resolved, That the attention of all parties concerned, and especially of newspapers and publishers of statistics of the Congregational ministry, is requested to the fact that the person above-named has been deposed and excommunicated for immorality, and that, instead of having been restored to the ministry, he has been publicly advertised as an impostor by the Association within whose bounds he resides.

I have attempted nothing in the way of a report of the debates, which were at times very animated, but I think that you have substantially the spirit of them in these hasty notes.

QUI TRANS. SUST.

THE LICENSE OF EAST WINDSOR STUDENTS.—In compliance with a request from one of the respected professors at East Windsor Theological Seminary, we take pleasure in copying from *The Congregationalist* the material portion of a letter explaining and correcting a statement which we copied from a previous number of the same paper:

"The nine members of the Theological Institute who applied for license were under examination as to their religious experience and motives for seeking the ministry about two hours, and about five hours as to their doctrinal views. The first day the Moderator put most of the questions, calling for the concurrence or dissent of all the candidates, as each one was examined on particular topics. The second day all the members of the body took part in ascertaining the sentiments of the young men, and at the close of the examination voted unanimously to grant a license to each of the candidates. A greater diversity of theological views exists at present in our Association, it is supposed, than is common. Several members, comprising those who differ most widely from each other in their opinions, were obliged to leave before the close of the examination. How they would have voted on the question of granting a license, the writer cannot say. He is confident, however, that, judged by any accredited standard of New England theology, the doctrinal sentiments avowed by the candidates were not what are commonly styled New-School. Repeated reference was made to the Assembly's Catechism as a convenient test. The creed of the Theological Institute is in harmony with that symbol, and it is presumed that the Professor of Didactic Theology teaches in accordance with the creed which he annually subscribes. Having been conversant with the method of instruction pursued there for a series of years, I am sure that while a distinctive system of Pauline doctrine is inculcated, no restrictions are imposed on freedom of inquiry, but personal and assiduous investigation is habitually encouraged.

"I am authorized to say that no text-book is employed in the lecture-room; the Professor lecturing from his own MSS. Reference are constantly made to standard authors, ancient and modern, of different types of theology. While Turretin is occasionally named, more frequent reference is made to the lectures of the late Dr. Woods of Andover."

MASSACHUSETTS—JUBILEE AT BRADFORD.—In accordance with a vote of the First church in Bradford, Friday, the 29th of June, was observed in commemoration of the institution of the American Board of Commissioners for Foreign Missions, by a vote of the General Association of Massachusetts, passed in that place on Friday, June 29, 1810. Rev. Mr. M'Collom, the present pastor, presided. A large audience assembled in the village church, with some who had come a long distance from their homes. Among the strangers were two of the Secretaries of the American Board, two members of the Prudential Committee, a Delegation of the General Association of Massachusetts, two Professors of the Andover Theological Seminary, and a large number of students belonging to that institution. There were many clergymen with their wives from the vicinity, and other friends of missions belonging to different denominations.

In his introductory remarks, Mr. M'Collom observed that he held in his hand the original Record of the transaction, and before him was a portion of the table on which the book rested when that Record was made. He had the names of the members of the Association at their meeting fifty years ago, but only one of those venerable men is now in the land of the living, Rev. Dr. Snell of Brookfield. He read from the Record that Adoniram Judson, Jr., Samuel J. Nott, Jr., Samuel J. Mills, and Samuel Newell were then set apart for the missionary work. Mr. Nott is still living in Wareham, Mass.

Rev. Dr. Worcester of Salem, son of the first Secretary of the Board, delivered an able commemorative discourse. In the afternoon addresses were made by Prof. Stowe of Andover; Mr. Langworthy, a delegate of the General Association; Dr. Wood and Mr. Treat, Secretaries of the Board; Dr. Perkins, and Messrs. Walker and Lindley, missionaries. President Allen, the oldest member of the Board now resident in Massachusetts, furnished a hymn for the occasion, which was sung; and Mr. Nott, one of the first four missionaries, sent a letter, which was read. All the exercises were appropriate and interesting.

BROOKFIELD CONFERENCE.—This body, at its meeting in New Braintree, voted send delegations to the General Conference to be held in September, *provisionally*. They elected as delegates, Rev. Mr. Carpenter of Southbridge, Rev. Mr. Cordley of West Brookfield, Dea. Hyde of Ware, Bonum Nye of North Brookfield, and Dea. Page of Brimfield—voting that their commission as delegates should be void, provided that the General Association should at their next meeting take decided steps toward the admission of a lay delegation. In the report from Brimfield it was stated that the church had almost unanimously voted to change their Covenant, making it the duty of every member to give to benevolent objects *according to his ability*. The fact that there had been no revivals the past year, gave direction and character to the meeting for prayer, and the spirit which prevailed inspired hope for the future.

WESTHAMPTON.—Pursuant to an invitation from the church in this place, an ecclesiastical council convened June 27th, and ordained Rev. Henry M. Bridgman, a recent graduate of Union Theological Seminary, New York, and a member of the church in Westhampton, a minister of the Gospel.

The ordination services were as follows: Prayer and Reading of the Scriptures by Mr. Mead; Sermon from Romans xv. 15, by Prof. Tyler of Amherst; Ordaining Prayer by Mr. Bisbee; Charge by Mr. Hall; Fellowship by Mr. Bissell; Concluding Prayer by Mr. Stone.

The exercises were peculiarly interesting and instructive. Each participant, by keeping in his appointed place, did not anticipate the part assigned to another. The sermon, unlike some on similar occasions, was instructive and designed to enlighten the whole congregation.

A free dinner—perhaps it might be called a missionary dinner—was furnished by the citizens, to which strangers as well as members of the council were invited. It is no little pleasure the people of Westhampton take in the addition of another of their sons to the number of foreign missionaries. Mr. Bridgman is appointed by the A. B. C. F. M. to the Zulu mission, South Africa. A man "wholly of the right seed." Of religious and ministerial descent, with the catechism for his theological cradle, he goes into the mission field and grounded in the discriminating doctrines of the Bible. Nearly thirty of the natives of this town have entered the ministry, which is a very goodly number, when we consider that it is one of the youngest, poorest, and smallest in territory and population of any town in the county.—*Hamp. Gaz., abr.*

OHIO—STATE CONFERENCE.—The sessions of this body, held in Oberlin, commenced on the evening of the 14th inst., the opening sermon being preached by Rev. M. E. Strieby of Syracuse, N. Y., from Isa. xlv. 22. It was a forcible and interesting presentation of the difference between reaching Christ through the medium of works on the one hand, and by faith, simply and immediately, on the other.

The Conference was organized by the choice of Rev. Thomas Wickes of Marietta for Moderator, and L. L. Rice, Esq., for Scribe, and Rev. J. G. W. Cowles, Assistant Scribe. The business of the meeting was principally directed by Rev. J. A. Thome of Cleveland, Chairman of the Business Committee.

Rev. A. M. Richardson was chosen Register for three years. His present address is East Cleveland. The attendance counts 47 ministers, 46 lay brethren, representing the churches associated in local conferences, to which the delegates from unassociated churches from corresponding bodies and the corresponding members being added, amount to 114.

On both Friday and Saturday the ladies of the place gave an elegant collation to Conference.

On Sabbath the various pulpits of the place were filled by ministers in attendance on Conference.

The narratives on the state of religion in the churches, were, on the whole, encouraging. Several revivals were reported.

Measures were taken for the establishment of a fund for the relief of superannuated ministers, and of the families of ministers deceased, and for securing and distributing aid for indigent young men who have the ministry in view.

Interest and confidence in the American Missionary Association, the American Book and Tract Society, and the American Home Missionary Societies were expressed, and the societies were commended to the patronage of the churches. The action of the Executive Committee appointed by the Christian Anti-Slavery Convention, held in Columbus last August, was approved. Sympathy was tendered to the missionaries and others who have recently "suffered for righteousness' sake" in the Southern states.

Resolutions on the American Home Missionary Society:

Resolved, That we have great confidence in the principles upon which the A. H. M. S. is founded, and in the men to whom its business is intrusted, and that this confidence is not diminished by recent occurrences.

(2.) That we do not acknowledge the right of the General Assembly or of the General Association of New England to control the A. H. M. S., or to interfere with its proceedings.

(3.) Inasmuch as the Society needs and is worthy to receive a more liberal patronage, and is at present in need of funds, *we* recommend to our churches to exert themselves to the utmost to supply through it the wants of the feeble churches among us, and to preach the Gospel to the regions beyond.

The Congregational denomination in Ohio, which shows its origin by being found chiefly in those parts of the state in which the New England element has taken root, numbers some 250 churches, which embrace about 22,000 members. It is the fourth in size, and includes about a tenth part of the professors of evangelical religion in the state.

The 250 churches belonging to the order are classified as follows: 75 are connected with Presbyteries, under the "Plan of the Union." An equal number are "independent," that is to say, unassociated. The remaining 100, which contain about 16,000 members, are "associated" with each other; first in eight *local* bodies, variously called Associations and Conferences, and secondly in a *general* or State Conference.

IOWA—CONGREGATIONAL ASSOCIATION OF IOWA.—*The Keokuk Gate City* says that the Congregational Association of Iowa, which has just closed its session in that place, was not as largely attended as usual, owing to the remoteness of this point from the main part of the state. About 100 ministers and delegates were present in all, and the session was universally pronounced to be one of the most pleasant and harmonious ever known. The annual reports from the churches for the current year show a membership of over 5,000, with about 100 ministers and 153 churches, being an increase of over 10 churches during the year.

MICHIGAN—GENERAL ASSOCIATION.—The General Association of Michigan held its annual session at Port Huron, (about 70 miles northeast of Detroit,) commencing May 17th, and closing May 21st. About 60 of the ministers and delegates and their wives met at Detroit, and went up on the steamer Forrester. The retiring Moderator, Rev. Asa Mahan, preached the opening sermon, and Rev. S. S. N. Greeley was chosen Moderator, and Rev. P. H. Hurd Scribe.

CALIFORNIA—SACRAMENTO.—Rev. J. A. Benton of Sacramento, California, arrived in this city by the Adriatic on Saturday last. Mr. Benton has been absent from the Pacific coast for a year, in which he has touched China and Japan, and visited Egypt, the Holy Land, and most places of interest to the Christian traveler in Europe. His letters have enriched *The Pacific* meantime. He will be welcomed by his friends in the States, whom he visits after an absence of ten years. He expects to return to California in the fall.

CANADA—GUELPH.—Rev. W. F. Clarke, recently of Victoria, Vancouver's Island, has received and accepted a call to the pastorate of the Congregational church, Guelph, Canada West. This field of labor is a large, interesting, and hopeful one.

PRESBYTERIAN.

UNITED SYNOD, SOUTH.—The meetings seem to have been pleasant. The parts are homogeneous, and the body is small. It has, however, a large field in which to labor and grow.—*O.-S. Presb. Banner.*

With regard to the smallness of the body, we admit that in comparison with the Old and New-School, Methodist, and Cumberland Presbyterian churches, it is small. Yet Wilson's Historical Almanac shows that, out of twenty-seven or twenty-eight Presbyterian churches in this country, Canada, England, Scotland, and Ireland, two-thirds of them are smaller than the United Synod.—*N.-S. Presb. Witness.*

GENESEE VALLEY PRESBYTERY.—The semi-annual meeting of the Genesee Valley Presbytery was held at Portville, June 19th. Rev. J. Wakeman was chosen Moderator, and W. C. White, temporary Clerk. The opening sermon was preached by Rev. J. N. Hubbard, the last Moderator.

Besides the ordinary routine of business, the report of Rev. Burr Baldwin, employed as Presbyterial missionary, and the discussion which arose on the subject of Home Missions, occupied much of the time and attention of the session. It was voted to employ him another year, to labor among both Congregational and Presbyterian churches in our bounds which are without stated preaching. Bro. Baldwin has had large experience in this kind of work, and his labors among us are already bearing fruit.—*N. Y. Exam.*

EPISCOPAL.

WESTERN NEW YORK.—Bishop De Lancey, in his visitations, is pressing upon the attention of his friends the claims of the new Training School for candidates for the ministry. Donations are pouring in very freely. Hon. W. C. Pierrepont of Jefferson co. has contributed $3,280.

ENGLAND.—The Church-Rates bill has been thrown out on the second reading in the House of Lords, by the tremendous vote of 31 to 128. The popular wave is decidedly moving *backward* on that subject, and that makes the House of Lords bolder than ever.

The clamor of the Dissenters against the Census still continues; but, as in the Church-Rates question, their pertinacity has stirred up an opposition vigorous enough to overpower it.

The Bishop of Rochester was enthroned in person in his cathedral on St. Barnabas's Day.—*Church Journal.*

METHODIST.

DEATH-BLOW TO METHODISM.—A print has been issued in this city by the Anti-Reform party, in which the founders of American Methodism in 1760 are brought face to face with the reformers of 1860. The picture represents Methodism as a large and spreading tree, bearing the names on its trunk of Coke, Asbury, Whatcoat, and other deceased bishops, and on the branches the names of Lee, Garretson, Summerfield, Fisk, and other departed ministers. On one side are the ghosts of Embury and others, crying, "Spare that tree," and on the other side a company of stout and resolute men are resolutely and unsparingly plying their axes *right at the root* of the good old tree, without the slightest regard to the pathetic entreaties of those on the other side. Now, as the Methodist reformers of 1860 have scrupulously confined their efforts to the one question of Slavery in the Church, and have planted all their blows *right there*, it would seem to follow that the opponents of reform consider slavery and Methodism to mean one and the same thing, and that in their estimation Methodism when no longer upholding slavery will not be worth saving.

NEW ENGLAND.—New England Methodism is now fairly launched out upon another ecclesiastical year. Within a few weeks past the six New England Conferences have assigned to between seven and eight hundred—say seven hundred and thirty—embassadors the crop-fields of spiritual toil. Probably about two-thirds of this number have changed their pastoral relation.—*Zion's Herald.*

METHODIST CHURCHES IN BROOKLYN.—Methodist Episcopal, 24; Methodist Congregational, 1; Methodist Protestant, 2; African Methodist Episcopal, 5.

MISCELLANEOUS.

THE OUTRAGE AT BROOSA.—Our readers will remember that the Bishop of Brooosa, in Asia Minor, arrested and manacled with his own hands the priest (Greek) of Soyood. He conveyed him to the Asiatic coast, and put him on board ship for conveyance to the Convent of Mount Athos, in European Turkey, to be there confined. The energy of the British Consul at Broosa effected the priest's disembarkation and release. The case was represented to Lord John Russell by a deputation convened by the Evangelical Alliance, and the result, equally honorable to the English and Turkish Governments, is contained in the following letter:

"FOREIGN OFFICE, June 9, 1860.

"SIR: I am directed by Lord John Russell to inform you, with reference to my letter of the 29th of March, that the Porte addressed a Vizerial letter on the 26th of May to the Governor of Broosa, directing him to arrest and punish the persons who committed the outrages complained of against the Greek Protestant priest at Soyood and his family, and to use his best exertions to prevent the repetition of such disgraceful proceedings.

"I am, Sir,

"Your most obedient, humble servant,

"(Signed) E. HAMMOND.

"Sir Culling Eardley, Bart., etc., etc."

The whole was closed with the usual reception at the house of the President on Thursday evening.

PLYMOUTH.

ILLINOIS COLLEGE.—The Commencement exercises of this institution were conducted in the grove before the College [illegible] Thursday, the 21st of June, in the presence of a large and interested assembly of people from Jacksonville and the surrounding country, and a respectable number of strangers.

The number of graduates was 12, including two who received the degree of B.S., all apparently young men of respectable acquisition in point of scholarship, and of high promise. Their performances were those of well-trained students, showing maturity of thought and a good foundation in mental discipline for the future of life.

The collation of the Alumni was held in the College building in the evening, and was conducted with a good degree of spirit. The Alumni generally appear to take a commendable interest in their Alma Mater.

The funds of the institution are in a fair and improving condition, through the liberality of its friends chiefly in Illinois.

One of the most pleasing features of the College is its liberal and anti-sectarian spirit. The trustees, I understand, are fully determined to act upon the broadest liberality in the conduct of the institution, and not to allow the denominational spirit to control their official doings; a resolution which all who love the cause of collegiate education with an enlightened love desire to see carried out with the strictest fidelity. The names of the graduates were: Robt. H. Bulkley, Wm. H. Turner, W. H. Elgar, Elisha B. Hamilton, Thos. Booth, David B. Smith, John A. Ballard, John A. Smith, Wm. L. English, John B. Turner, Frank. Adams, Edward A. Tanner, who received the second degree, and delivered a Master's Oration, which was very highly creditable to him as a writer and thinker.

HAMILTON COLLEGE, CLINTON, N. Y.—Commencement, Thursday, July 19th. President Fisher will deliver his annual sermon before the senior class, Sunday afternoon, July 15th. Sunday evening the address before the Society of Christian Research will be delivered by Rev. Jonathan Edwards of Rochester. Monday evening, July 16th, Prize Declamation by members of the three lower classes. Tuesday, P.M., July 17th, Rev. C. D. Helmer of Miiwaukee will deliver an oration, and W. W. Howe, Esq., of New York, will read a poem before the Phi Chapter of the Chi Psi Society. Tuesday evening the oration before the Literary Societies will be delivered by Mr. Edwin P. Whipple of Boston, and the poem read by Mr. Anson G. Chester of Syracuse. Wednesday afternoon, July 18th, at the anniversary of the Alumni, Prof. Theo. W. Dwight, LL.D., of Columbia College, will be the orator, and Dr. Thomas B. Elliott of Indianapolis, the poet.

PRINCETON, N. J.—June 26th, 85 young men graduated and received degrees, in addition to which the honorary degree of D.D. was conferred on Revs. Joseph M. Ogden and C. K. Imbrie of New Jersey, Rev. J. Petriken of Virginia, and Levi H. Christian of Pennsylvania.

COLUMBIA, N. Y.—The 106th Commencement was held at the Academy of Music in this city. 39 students graduated. The honorary D.D. was conferred on Rev. Thos. T. Guion, rector of St. John's church, Brooklyn, and Rev. Fardice M. Hubbard, Professor of Latin in the University of North Carolina, and that of LL.D. on Hon. Murray Hoffman, one of the judges of the Superior Court of New York city, Hon. Matthew Hall McAllister, Judge of the United States Circuit Court in California, and John W. Francis, M.D., of New York city.

COLUMBIAN, WASHINGTON CITY.—The following degrees were conferred: Dr. of Divinity on Rev. Robert Ryland of Richmond College, Va., Rev. H. H. Tucker, Mercer University, Ga., and Rev. William Lain, Washington.

The degree of Master of Arts on Willie G. Palmer of Raleigh, N. C., Rev. W. H. Roberts, Marietta, Ga., and H. K. Brown, President Art Commission.

SHURTLEFF, ILL.—This College conferred the D.D. upon Rev. Albert Smith, pastor of the Congregationalist Baptist church at Monticello, and Rev. H. J. Eddy of Bloomington. The address before the Alpha Zeta Society was delivered by Rev. Dr. Nelson of St. Louis.

HAMPDEN SIDNEY, VA.—Under Dr. Atkinson, this ancient and time-honored institution seems to be renewing its youth and usefulness. At the recent Commencement, seventeen young men graduated, fourteen of whom are members of the Presbyterian Church. The trustees resolved to raise an additional hundred thousand dollars to complete the endowment fund. The College has lately enjoyed an interesting revival, and *The Central Presbyterian* says: "Of late years scarcely a session has elapsed without witnessing some refreshing work of grace."

WESLEYAN, CT.—The Annual Commencement at Middletown took place on Thursday, the 21st inst. A class of thirty-nine young men was graduated, but no D.D. was given. Among the recipients of the Baccalaureate was a native African son of the Methodist Bishop (Burns) of Liberia.

STEWART, TENN.—At the late Commencement of Stewart College, the degree of A.M. was conferred upon Revs. James Park, J. Stevenson Frierson, and John H. Bryson; D.D. on Rev. Alex. N. Cunningham, Shelbyville, Tenn., and Rev. Wm. M. Cunningham, La Grange, Ga.; LL.D. on Hon. R. J. McKinney, Knoxville, Tenn.

TRINITY, CT.—The oration and poem before the Beta Beta Society were delivered on Wednesday, the former by Rev. Alfred B. Brach, D.D., of New York, and the latter by Rev. J. F. Mines of Bath, Me. Rev. Dr. Huntington was chosen orator for next year, and George H. Clark of Hartford, the poet.

RUTGERS, N. J.—The trustees this year were unusually lavish in bestowing the honorary title of D.D., and yet, as all who received it deserved it, there can be no valid reason given why it should, in any instance, have been withheld, unless it might be thought by over-prudent people that the College might cheapen the value of its favors by a too prodigal distribution of them at one time. For ourselves, it gives us great and sincere pleasure to state that the title of D.D. was conferred upon Rev. Anthony Elmendorf of Brooklyn, Rev. Wm. J. R. Taylor of Philadelphia, Rev. Joseph Hornblower of Patterson, Rev. John De Witt of Millstone, N. J., Rev. Abraham Van Nest of New York city, and Rev. Ashbel Vermilye of Newburyport, Mass. As all these are among our personal friends, and all save one have been, to a greater or less extent, valued contributors to *The Christian Intelligencer*, we wish to tender to each and all our heartiest congratulations, and our most becoming sympathies.—*Chr. Intel.*

MINISTERIAL AND CHURCH REGISTER.

ARMSTRONG—During the session of the late General Assembly in Nashville, Rev. J. C. Armstrong was publicly set apart to the work of foreign missions in the empire of European Turkey.

BARTLEY—Rev. John M. C. Bartley died at Kittery Point, Me., on Saturday, 2d inst., aged 61. Mr. Bartley was settled over the Congregational church in Hampstead, New Hampshire, in 1836, and remained its pastor more than twenty years.

BOWKER—Mr. Samuel D. Bowker of the senior class of Bangor Theological Seminary, has received and accepted a call to become pastor of the Congregational church in Winthrop, Me.

BURLINGAME—HON. ANSON BURLINGAME of Massachusetts is to deliver the annual oration before the literary societies of Rochester University on Tuesday evening, July 10th.

BURLINGHAM—The Broad-street Baptist church, Philadelphia, has unanimously invited Rev. A. H. Barlingham of this city to become their pastor.

CHEEVER—The Church of the Puritans, in this city, have granted their pastor, Dr. Cheever, leave of absence for four or six months, at his own option. Dr. Cheever is going to Europe.

CLARKE—Rev. W. F. Clarke, recently of Victoria, V. I., has accepted a call at Guelph, C. W.

CLARKSON—Rev. Dr. Clarkson of Chicago is to deliver the Address before the Alumni of Pennsylvania College at the ann

THE INDEPENDENT.

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The Independent.

NEW YORK, JULY 12, 1860.

HELPFUL HEARERS.

None but a minister can know how much a minister may be helped by his hearers. Helped, we do not mean, by their benefactions, which indeed may help him to live comfortably; nor by their kind words, though these may help him to work cheerfully; nor by their Christian activities, though these may help him to work successfully. We mean that as present, and as hearers, when and where he preaches, they may help him to preach cheerfully and successfully. We have in mind now two ways of doing this, and we beg you, reader, to have them also in mind every Sabbath. "There is a man," said a pastor, "who comes to his place in church fifteen minutes before I begin the service, and, when I begin it, there he has been, with his face covered, praying for me. I should scarcely know how to begin without him." If prayer is needful and effectual for any object, why not that God may help his servants to preach his Gospel? In three epistles we find the request, "Pray for us." If it was legitimate for apostles, surely it is for common ministers. Besides the Divine aid they may thus obtain, it is something to them also in the way of encouragement and stimulus to know that it is sought. The assurance that they are prayed for then and there, prepares them for their work. Contribute to your minister's preparation, by asking for him the blessing that he needs, and the more by giving him reason to believe that you ask it. This is one way of helping a minister.

The other is, by good hearing. If it devolves on him to preach well, it devolves on you to hear well, and both must conspire to the desired effect. Good preaching certainly favors good hearing, but good hearing also favors good preaching, and each side has a responsibility for the other. Attention, earnestness, sympathy, intelligence,—these are qualifications for the pews, as well as for the pulpit. By this means the hearers second the effect of preaching on themselves, and this is to help the minister, as they help their physician by attending to his prescriptions, or their tailor by trying and wearing his work. But we mean more:—for they may help him in the very act of preaching, if they are not only good listeners but appear to be such. *Their* manner, as well as his, has its effect. What if they hear every word and master every thought in the sermon, yet do it as though they did it not? There are such attentive listeners—in disguise. For aught that can be learned from their heads cast down, and closed or averted eyes, they may be in a sleep, or reverie, or speculation. They operate on the speaker, especially *if* he is a stranger, like the stupid or frivolous, whose eyes are "off and on," whose minds are "everywhere and nowhere." But let him see the upright form, the earnest, steady look, sometimes the parted or quivering lips, the lights and shadows of his theme playing over the countenance, perhaps the big tear stealing down the cheek; and forthwith the magnetic communication is established between the pulpit and the pew, the preacher feels himself to be in the current, and the message goes and comes!

There *are* listeners as gifted and effective in their part as the most eloquent orator in his—eloquent listeners, shall we call them?—at once so devout, earnest, intelligent, and responsive. It was of such a one that a minister said, "I would give that man his pew-rent, just to have him in my audience." You, reader, may not be so richly endowed, nor so happily demonstrative; but, living man or woman as you are, you may be a good listener, and so may help your minister to be a good preacher. For this purpose be sure not only that you listen, but that you appear to listen. Listen *all over*—outwardly as well as inwardly—in every function and sign of hearers. Understand that your pastor, if he is not near-sighted, knows his congregation individually, not only their names but their aspects and habits in the house of God, their postures and expressions, the "set" of their heads, the dialects of their faces. He knows *you*, either for better or for worse. Be such hearers as we have described, and he will feel you when you are present, and miss you when you are absent. Perhaps, after he shall follow you to the grave, he will wish that you might reappear in your accustomed seat, not only that he might preach again to you, but that he might preach more effectively to others. Give *him* the benefit of your attention, instead of at best keeping it all to yourself. Listen as well as you would have him preach. Let him see that you listen to him and pray for him. In this sense "take heed how ye hear." Next Sabbath be *helpful hearers*.

THE ISSUE AND THE WORK.

A VITAL moral principle underlies every great political struggle;—a power that, in spite of the ignorance of voters, the wickedness of debauched politicians, and the frauds of balloting, is still at work to make all results subservient to the high purposes of God's moral government in the world. Outwardly the contest may seem to be an eager strife for office; but moral forces are leading on toward an inevitable logical result. History has much of the precision of mathematics. It is inexorable in its judgments. It cannot be partial. On its long record, there cannot be found a single "dispensation" to a state or government. The fate of wrong and despotism is not only the Nemesis of Providence, but the philosophy of history.

However difficult it may be to define or locate the *entity* called a public conscience, yet that there is such a thing cannot be doubted; and no more can it be questioned that a deliberate and wicked stifling or perversion of the moral sense in legislation, has been and must ever be visited with retributive judgments. Whether this system of compensation be attributed to Providence, or to the intrinsic nature of moral law or action, the fact is certain, and the statesman, party, or nation that overlooks or denies it, must, sooner or later, pay the penalty of folly if not of impiety. Parties and men are sooner or later compelled to feel that there is in public affairs an aggregate moral force greater than themselves. Frequently in party contests this impersonal power fails to express itself. It remains silent though not inoperative. There is no appeal to the condition of moral life—the foundations of right are not perceptibly threatened—the conscience is not quickened by a sense of danger—the pulse of moral feeling is not arrested by any shameful insensibility to national faith or rectitude. The conflict moves on, and is determined noiselessly, while the combatants have been propelled by an influence not recognized. In ordinary times, when no organic change of policy is demanded, and no prostitutions of power are to be rebuked, but where a mere transfer of official authority is sought, the turmoil, if any there be, can be left to itself. It is not dangerous, and will work itself out by exhaustion, or be arrested by the recuperative action of the Government when the new Administration is inaugurated. In great crises, however, when a battle of principles is inevitable—when the national conscience must be tested—when patriotism and selfishness are to grapple in the fight—there must be a recognition of the true *moral* issue, and the right must be steadily maintained, or demoralization and ruin will ensue.

We are now in the most eventful crisis that the history of our country has afforded. We do not regard even the probabilities of national dissolution. There is a danger of a more positive and fearful character. There is reason for patriotic and Christian solicitude upon strictly moral grounds. On the result of the opening Presidential campaign depends the settlement of a question of vastly greater moment than the adjustment of a foreign policy or of domestic tariffs and improvements. The crisis is a historical development of causes long existing, and the result will be historical also. We begin to reap the fruit of a timid or ignorant temporizing with issues that have been deferred only to gather fearfulness with each successive postponement. A very small measure of sagacity at any time within twenty-five years past, could have foreseen the present chaos of parties and conflict of sectionalism. History, which is an embodiment of Providence, has been true to itself. It could not reverse its judgments or stultify its lessons. The wonder is that the settlement has not been hastened. God's vengeance might well be inferred from the long delay. When iniquity and oppression have clamored for their way, while the public conscience has been asleep; when ethics and politics have been divorced, and organized wickedness has been nurtured, what but wasting wrath could be anticipated? And yet we have the opportunity for repentance and recovery by the victory of the right. But we must bring forth fruits meet for repentance. The danger is that this very opportunity may be lost through moral apathy or a supine confidence in the mere force of circumstances.

We cannot afford to take for granted the success of the Republican party. We cannot afford to look complacently upon the divisions in the Democratic party as insuring the election of Mr. Lincoln. That party, though demoralized, is not dead. The untiring energy of the slave-power, now made desperate by threatened defeat, the unscrupulous tactics of trained politicians eager for place and pelf, will devise some expedient for prolonging that dynasty of corruption and misrule which has so long cursed the country. No mere luck will bring Mr. Lincoln to the Presidential chair. No accidental circumstances can insure a Republican victory. That victory is to be gained only by *a steady, every-day working for it*. The real issue must be kept before the people. The conscience of the nation must be aroused to the momentous conflict of principles involved in this canvass. There is a duty for every man to do—a local missionary work—in enlightening his neighbors, in arousing their enthusiasm for the right, and in bringing up the public conscience to that healthy and determined energy of tone which will make victory certain because it is just.

THE BRITISH-AID MISSION.

A MERCHANT of Glasgow, an Abolitionist of the strongest school, sends us the following:

"I have been repeatedly applied to of late by parties desiring to know if Dr. Cheever's church was really in such a destitute state that a begging-box had to be sent around England and Scotland to get funds to sustain it. As I have been unable to give any satisfactory reply, and being under the impression that such aid is not requisite, I will feel much obliged by your stating the facts concisely in *The Independent*, so that I may get the same copied into our local papers, and thus set the public mind at rest on this subject. A Scotch clergyman told me yesterday that he 'could scarcely believe that Dr. Cheever would condescend to ask alms of people in this country for such a purpose.'"

But for this urgent request from Scotland, we should have made no reference to the affairs of the Church of the Puritans. But as our opinion is asked, we advise the friends to whom such an appeal is made, instead of intrusting funds to unknown parties on this side of the Atlantic, to send a deputation of shrewd and careful business men over to New York, to investigate that question for themselves. We give this advice upon general principles of financial discretion. No objection can be made to it by the solicitors of the fund. We have no means of information upon the affairs of the Church of the Puritans which are not accessible to the public. The controversial documents, speeches, etc., which, at intervals of about three years, have emanated from that church like a swarm of locusts, have brought us to the following conclusions:

1. That there would be no difficulty in supporting the ministry in that church, if the church-members were united in each other and in their pastor. In proof of this we refer to the fact, that so recently as May, 1859, the Society of the Church of the Puritans was officially declared free from debt—a generous subscription to cancel arrearages having been made in the society at large. Yet at that very time, a few members of the church had *secretly* sent to England for aid, with the representation that the church could not support itself. Now, some of the largest donors to that subscription of 1859, are treated as enemies of the church, because they will not sanction what they regard as an unnecessary and humiliating appeal for foreign aid. The Church of the Puritans, if united, is to-day as well able to support itself as is any church in the city of New York. The occasion of division in the church and society just now, so far as we can understand it, appears to be this very project of foreign begging, which has become a party measure, involving much personal controversy. Our brethren in England and Scotland can form their own judgment from the documents. But before investing money in the enterprise, they should take care that they really *understand the facts*. This they cannot do without sending a commission over here to examine into the case.

2. Whatever may have been the original grounds of controversy and division in the Church of the Puritans, its present distractions *have no connection whatever with the subject of slavery*. The quarrel is entirely upon personal grounds and side issues. Money contributed to the *church*, as such, would not further the cause of anti-slavery.

Many of the leading members of the church and society who oppose this call for British aid, and are reckoned as opponents of the pastor, have sustained Dr. Cheever again and again upon the anti-slavery issue whenever that has been distinctly before the church. But one who is thoroughly set against the sin of making merchandise of men, and heartily in favor of Dr. Cheever's position against slavery, may not think it wise or just to excommunicate a church-member who differs from him in *opinion* upon the subject of slavery, may not indorse the insurrectionary raid of John Brown, nor think Mr. Thaddeus Hyatt worthy of being extolled from the pulpit as a second Hampden. A Congregational church should allow a manly difference of judgment upon such questions, without pressing that difference as if it were a point of vital Christianity. The documents show that the quarrel in the Church of the Puritans has recently assumed a personal aspect, giving rise to animosities not hitherto existing. It has also assumed the form of an expensive litigation between conflicting claimants to the office of trustee, with the prospect of protracted contest before the Courts. This quarrel has arrayed the oldest and most respectable members of the church in open hostility to each other, and brought some of them into collision with the pastor. What is wanted in such a case is not money, but common sense and Christian grace.

Our advice to our English and Scotch friends therefore is, that they see to it that the money solicited from them ostensibly for the advancement of the anti-slavery cause, is not used to keep alive and foster difficulties in the Church of the Puritans, which have no relation to that cause whatever. Let them take care that the money does not go to pay lawyers' fees in a litigation growing out of infirmities of speech and temper. No appeal has been made by the Church of the Puritans to sister churches in this country for financial aid, and no opportunity has been afforded to neighboring churches of the same order to know its financial necessities or to relieve them.

4. The church-edifice stands upon leased ground, with an annual rent of $1,500, which in a few years may be advanced to $2,500.

5. In order fully to meet this liability, and to support the church in its divided state, there would be need of $50,000, which, as the land cannot be bought, would have to be invested as a sinking-fund, and in the risks of American securities might soon become a *sinking*-fund indeed. A debt of $50,000 upon such a property would be no bugbear, if the Society owned the ground and were united in themselves. Equal or even greater sums have been paid off by the churches of Dr. Hawks, Dr. Adams, and Dr. Bedell. Such an amount seems startling; but in a good location, and with good feeling in a church, it is easily managed. But who would risk $50,000 as a donation to a divided congregation, which does not hold the fee of a single foot of soil? John Bull is not quite so daft. Better raise $100,000 to buy a new location, and build upon land owned by the Society.

6. Since by the law of this state, an ecclesiastical society consists of all persons who attend worship in a given place for a year and contribute to its support according to the usages of the society, the majority of the society may at any time consist of persons unfriendly to evangelical religion, and unreliable upon the question of slavery. There is no *legal* guaranty whatever that money given for the support of an "anti-slavery pulpit" will be appropriated to any such use.

7. It is the part of Christian wisdom before giving money to know to whom and for what purpose it is to be appropriated. If British Christians wish to raise a fund to propagate anti-slavery sentiments in America, let them appoint a commission to see that it is really applied to that use. But our advice is that our English and Scotch friends should express their zeal for anti-slavery in the form of a *direct testimonial to Dr. Cheever*. He is quite as worthy of such a demonstration as was Mrs. Stowe. He will always be true to the principles which he has espoused. He will always be faithful in preaching against the great sin of our land. As the questionable subscription for the Sicilian insurrection has taken the better form of a testimonial to Garibaldi, so let the inchoate subscription toward the chaotic emeute in the Puritan church take the tangible and substantial form of a testimonial to Dr. Cheever as a man. This should be secured and guarded for his sole personal use and benefit.

Every pew-*owner* in the Church of the Puritans, with one exception, is opposed to this appeal for British aid. The late election for Trustees is still contested before the Courts. Notice was given last Sabbath for a new election—to oust some of the present incumbents—but this probably will be contested as illegal. Two rival sextons officiate at the church. Do British Christians wish to take part in such a quarrel? Can they take sides intelligently? By giving a testimonial to Dr. Cheever, upon purely personal grounds, they will be sure to honor anti-slavery sentiments. Of course it is without his knowledge that we make a suggestion which his modesty would refuse.

It is with deep sadness that we put upon record the foregoing facts for the information of British Christians. Gladly would we bury this controversy out of sight. We have confined ourselves to a simple, candid statement of facts, avoiding any allusion to individuals and any comment upon motives. As honest journalists we cannot consent that other ministers and churches should be charged before the British public as wanting in fidelity against the iniquity of slavery, in order to raise a passionate personal controversy in the Church of the Puritans to the dignity of a conflict for great principles.

But aside from the financial appeal which has distracted the Church of the Puritans, the visit of Dr. Cheever to England may be timely and important. Dr. Cheever may at once enlighten and direct the ignorant, conceited, and prejudiced anti-slavery sentiment of England, and expose and rebuke the hypocritical pro-slaveryism which has begun to appear there in the high places of church and state. Much of the honest anti-slavery zeal of our British brethren fails of effect in this country, because it is attended with such downright ignorance or such unwarrantable prejudices as to the position and action of American ministers and churches upon the subject of slavery. This ignorance and prejudice would be pardonable, were it not for the intense self-conceit which characterizes many British utterances upon American slavery—as if the British standard of morality on this subject were higher than any yet attained in this country. Now Dr. Cheever's tone of anti-slavery sentiment will be found as clear, strong, high, and full as any ever uttered in the land of Wilberforce and Cowper. Yet Dr. Cheever himself is only a *product* and a *representative* of the genuine Christian anti-slavery sentiment in the United States. He was not an originator of that sentiment, and he has made no discovery of principles in advance of those laid down by the Phelpses, the Leavitts, the Tappans, who were its pioneers and early confessors. His manner is his own; his modes of action and expression are his own; individuality in these respects is the prerogative of genius—and often, as in his case, must assert itself against jealousy and opposition. But original and forcible as Dr. Cheever is in modes of expression, yet when words are carefully defined, and earnestness of rhetoric and vehemence of denunciation give place to the naked philosophical statement of principles, Dr. Cheever does not go one whit beyond Dr. Hopkins and the second Edwards, and the great body of the Congregational ministry and churches, in asserting the absolute sinfulness of holding human beings as chattels, and the unmitigated wickedness of the whole system of American slavery. We have searched his writings in vain for any new *principle* upon this subject. New forms of expression and illustration he has, new interpretations and applications of Scripture—some vigorous and impressive, some forced and doubtful—but he has made no advance in the discovery of fundamental principles touching the sinfulness of slavery. Other men, some of whom were before him in the distinct and earnest enunciation of these same principles, and who have had their share of public abuse for this fidelity, now maintain undisturbed possession of their pulpits, with the freest utterance of God's truth against the iniquity of the doctrine of property in man, and against the whole system of American slavery and its abettors.

When terms are defined with philosophical precision, and the rubbish of mere logomachy is swept away, we find no principle in Dr. Cheever's writings which is not held and preached with equal fidelity by hundreds of Congregational pastors.

Yet a recent Glasgow paper, in soliciting aid for the Church of the Puritans in this city, gravely put forth the following ridiculous statement:

"The origin of Dr. Cheever's difficulties is this, that he has dared to assume in New York the position of almost every Christian man in this country, viz., that slavery, as it exists in America, is a SIN which a Christian church is bound to testify against, and which it cannot wink at in the case of any of its membership. This position, which is regarded as moderate and Scriptural here, is looked upon even in New York as so extreme that the minister who maintains and acts upon it must be got rid of at all hazards. . . . Dr. Cheever appeals to British Christians to lend him such moral and material aid as will enable him to maintain the outstanding post he occupies in opposition to slavery. It would be strange if the appeal did not meet with a hearty response, and strange if, for want of timely support, the boast of the pro-slavery party should be realized, that it is not possible to maintain in the great city of New York a congregation united on the broad principle that *slavery is a sin forbidden by the Word of God.*"

We ask *The Glasgow Examiner* to publish the following action: "*Resolved*, That *the holding of human beings as property is an immorality, the renunciation of which ought to be made a condition of membership in the Christian Church, and that this* SIN *is one against which the Law of God and the Gospel of Christ ought to be proclaimed, in preaching, persistently, until the iniquity be overthrown.*" This resolution was passed at a full meeting of the General Association of the *State* of New York, held in the Broadway Tabernacle church in this city, in September last. The resolution in the above shape, was presented by the pastor of that church, and was adopted without a dissenting voice. It avoids a phraseology that is often disputed and evaded, and goes directly to the marrow of the sin in the system of slavery. Dr. Cheever prefers the equivocal form of statement that "slaveholding, under all circumstances, is sinful." But here everything hinges upon the definition of the term "slaveholding"—whether used to characterize an external and legal, or a moral relation. And as if to put his declarations to the proof, it is a well-attested fact that for nearly ten years a *slaveholder* was a member in full communion in Dr. Cheever's church, and instead of being disciplined—though the case was known to the officers of the church—was recently (1860) dismissed by letter as in good standing. In his sermon of last Sabbath evening, Dr. Cheever is reported as having defined slaveholding to mean "the *making merchandise of men*, whether stealing, selling, or holding." This definition comes back precisely to the doctrine of the above resolution; and the resolution has the advantage of avoiding all ambiguity, and striking right at the heart of the sin. This is no new doctrine in the Congregational churches of New York and New England.

It is high time that our English brethren understood that the above resolution expresses the principles and feelings of multitudes of American Christians on the subject of slavery; and that ministers can and do preach that doctrine in New York without any trouble. Personal or local reasons may exist in Dr. Cheever's church for his difficulty in maintaining this position; but since it is the avowed position of the body of Congregational ministers in this state, his clear and earnest advocacy of this doctrine may serve to enlighten the ignorance and to tone down the arrogance of that class of British philanthropists who feel it to be their vocation to *hector* their American brethren upon this subject.

We do not use this expression unadvisedly or ill-naturedly. There are many English Christians who, while true and earnest in opposing American slavery, are intelligent and courteous also. But there are some of another stamp who need Dr. Cheever to rebuke their conceit. President Woolsey, in his treatise on international law, observes: "It is the recollection of the *arrogance* with which England, as the mistress of the seas, attempted to enforce the right of search, that has obstructed her in all effective arrangements with the United States for suppressing the slave-trade." And the same tone of arrogance has hindered the effect of many British demonstrations against American slavery. These have been fulminations rather than counsels. Dr. Cheever is not the man to be brow-beaten by British arrogance or bribed by English gold. He declares his intention "to awaken the conscience of the British people to more intense feeling and action in reference to the sin of slavery, and the iniquity of sanctioning it even in appearance." He will have the courage to stand up in London and rebuke the pro-slavery cant of *The Times*; to expose the detestable spirit of caste in the Colonial Missionary Society, which refuses colored people sittings in its houses of worship in Victoria; to show the guilt of British complicity in the Coolie-trade, which is only a slave-trade in disguise. He will have the courage to stand up in Manchester, and show that the cotton factories of that city are the *great financial bulwarks of American slavery*, and that every fabric woven in their looms is dyed with the blood of millions of American slaves. He will have the courage to stand up in Liverpool and expose the cant of "commercial honesty" from cotton-brokers, who complain that American cotton is depreciated by *sand*, instead of rejecting it altogether as defiled with the blood and soaked in the tears of the enslaved! If Dr. Cheever has not the courage for this much-needed work in England, we greatly mistake the man. May God give him health, strength, wisdom, courage, fidelity for the high and responsible mission of reproving England for her complicity with American slavery, and then return him to a long, peaceful, and prosperous ministry in this community. May his absence tend to soften asperities, to cool personal animosities, and to consolidate his church in the great work of Christ against every sin.

INVENTING FACTS.

THERE seems to be a strong effort on the part of some of our contemporaries to attach to the Home Missionary Society a responsibility for sayings and doings with which that body is in no way concerned. The design of this style of attack upon the Society is to create the absurd impression, that with a decided majority of Presbyterians in its official board, it has become the organ of Congregationalists.

The Evangelist of last week, in its account of the doings of the General Association of Massachusetts, speaks of the "Annual Sermon before the Massachusetts Home Missionary Society," on Congregationalism; and tries to charge the American Home Missionary Society with a direct responsibility for the doctrines of that discourse. It says "the preacher was the organ for the time being of the Massachusetts Home Missionary Society. That Society is auxiliary to the American Home Missionary Society, and, as such, is bound to abjure denominational propagandism." Now this statement, in all that seems to give it point, is sadly at variance with the facts.

(1.) There was no sermon before the Massachusetts Home Missionary Society. That Society was not convened. It was the General Association of the state that was in session.

(2.) And the preacher was not the organ of the Massachusetts Home Missionary Society, but of the General Association, fulfilling an appointment from them of the previous year. So that, neither the Massachusetts Home Missionary Society nor the American Home Missionary Society have any more responsibility in the premises than they have for Rev. Dr. Mills's sermon, or Rev. Dr. Patterson's sermon on Home Missions, preached before the General Assembly by their appointment—the one in Utica, in 1851, and the other in New York, in 1856.

THE WAR IN LEBANON.

Our English correspondent has furnished a detailed account of the civil war in Lebanon, with special reference to the new complication it is likely to produce in the affairs of the Turkish empire. The Syrian correspondent of *The Boston Traveller* gives some particulars of a later date:

"The barbarity of this war is truly shocking. Men, women, and children are overtaken while fleeing for refuge and without arms, and ruthlessly slaughtered while praying for quarter.

"The Christians have thus far suffered most terribly. Their villages have been burned, their crops destroyed, and great numbers have been brutally murdered, while the Druses, who are better warriors and far more courageous, are assisted by the Turks, Moslems, and Metawalies, and up to this time have proved successful.

"The bloody war which is waged on both sides as a war of extermination, has its origin in religious and political causes. The Christians and Druses hate each other with a deadly hatred on account of the difference in their religious faith; and the Christians hate the Druses with a special hatred, because the Druses are in a great many of the mountain Christian districts feudal chiefs and rulers over the Christian or Maronite and Greek Catholic villages. The more immediate causes of the war may be traced to the bloody feuds existing between Druse and Christian tribes. Last summer at Bair Marri a quarrel arose, which threatened to precipitate a war, in which the Maronite Christians were victorious, having repulsed the Druses, killing forty or more, while their own loss was less than one-third of that number. Although peace was then declared, the Druses have since assassinated every Christian who came in their way, with an evident determination to make the number of the Maronite loss equal to that of the Druses. This aroused the Christians, and so exasperated them that they made an attack upon several Druse villages. At first they were successful, but relying upon their numbers, they neglected to appoint leaders or to form any plan for the campaign; consequently the Druses rallied under their warrior chiefs, and burned every Maronite and Greek Christian village within their reach. The provincial authorities pronounced the invading party—the Christians—to be rebels, and the Governor-General proceeded with all his available force to the mountains, and brought his cannon to bear upon the Christians, checking them at every turn, while the Druses, aided by the soldiery, carried on their work of pillage and murder in a manner shameful even to a North American Indian.

"Denounced as traitors and rebels, their homes having been burned, their crops destroyed, and in some cases their families butchered, the Christians are rallying for the forlorn hope; for they feel that the Druses, thus aided, will endeavor to exterminate them. This, however, will not be an easy matter, as the Maronite Greeks and Greek Catholics number about two hundred and fifty thousand, and if, as they hope and daily expect, the European Powers will come to their aid, they may not only be saved, but greatly improve their condition, by being placed under the rule of a European prince who may be placed over the Government of Syria."

The occasion of the massacre at Sidon is thus explained:

"The immediate cause of this Moslem Eruption may be found in the war raging around that place between the Druses and Christians. Wherever the Druses were successful in the mountains back of Sidon, the Christian villagers would hastily gather their women and children and flee to the sea-coast for safety, leaving their homes to be burned and robbed by the enemy. On the first of June, it appears that several hundred Christians with their families and cattle fled to Sidon for refuge, whither they were pursued by the Druses. Their approach to the city caused the Moslems to raise the cry, 'The Christian dogs are coming to attack us! To arms! to arms! Moslems, defend your homes!' This cry, raised by a few designing ones, caused the Moslems to gather and close the gates of the town. Seeing this, the Christians threw down their arms near the city, and surrendered to the Druses, who commenced the work of butchery.

"Some of the Christians had gained admission, and, upon making this discovery, the Moslem women raised the alarm—and the poor unfortunates were soon slaughtered. The Moslems then went out and joined with the Druses in killing these defenceless people, among whom were many women and children. About twenty priests and several nuns were counted among the slain, and from that time all Christian fugitives flying to Sidon for safety were not only shut out from the town, but ruthlessly killed by the Moslems from within. The Christians now hide in the caves and among the tombs, but they are soon found and slain.

"The Consul-General of Boyrout protested against the shutting out of these fugitives, and orders were sent at once to Sidon providing for the admission of all refugees who should desire to enter the city unarmed.

"Information is daily received, however, of fresh cases of the most horrible butchery of native Christians, and it would seem as if the Druses and Moslems were leagued to exterminate them, root and branch."

Thus far the mission families have been unharmed, and their houses have been sanctuaries for the terrified natives. Franks have been unmolested. The native Protestants have taken no part in the war, and have thus incurred the hostility of both sides. They are in great danger of being crushed between the rival factions.

Although this terrible civil war does not seem to have originated in religious causes, but in the struggle between races for political ascendency, yet it is greatly inflamed by religious hatred; and should Moslem fanaticism, which has chafed against the concessions of the Hatti Sherif, and the foreign ascendency gained by the Crimean war, now break forth against the Christian population of Syria, nothing but the interference of European Powers could save them from utter extermination. These Powers, however, will be prompt to seize upon any occasion for renewed interference in Turkish affairs. Already the vultures of war are scenting their prey in the dying empire of Turkey. It were idle to predict specific results of the present commotions, either in Syria or in Italy. But doubtless God is about to bring forth some great and signal triumph of Christ's kingdom over both the Beast and the False Prophet.

A MANLY CORRECTION.

A FEW weeks since, in noticing Rev. Mr. Thayer's "Tales from the Bible," we took exception to his assumption that the Africans are enslaved in fulfillment of Noah's malediction upon Canaan. Not only did Mr. Thayer assume that the negro slavery of to-day is a Providential entailment of the curse upon "the seed of Ham," but he did this without one protest against the wickedness of those who reduce the African race to slavery. Dr. Keith treats African slavery as an evidence of fulfilled prophecy, but he argues that the prophetic curse affords no justification for the enslaver. The Tract Society in Nassau street print the first part of Dr. Keith's statement, and then, by way of "*abridgment*," omit all that he says against slavery and the slave-trade! Mr. Thayer did even worse. He used the fact of the degradation and enslavement of the African race to prove the wickedness of their great ancestor Ham!

We have shown repeatedly that it is doubtful whether there is any element of *prophecy* in Noah's malediction upon Canaan; that the curse was specifically limited to *Canaan*; that if it is regarded as prophetic, it was evidently fulfilled upon the Canaanites; that it has not been fulfilled upon other descendants of Ham, such as the Assyrians and Phenicians, and that it is doubtful whether the proper negro tribes can be traced ethnologically to Ham at all. We are glad to learn that these arguments have had weight with Mr. Thayer, and have led to a revision of his opinion, which is highly honorable to him as a man and a scholar.

EDITORS OF THE INDEPENDENT:

In your notice of my humble volume, "Tales from the Bible," you call attention to the fact that I make the "curse of Canaan" fall upon the whole posterity of Ham. Allow me to say, that I used Canaan elliptically for his father, as it is rendered in the Septuagint translation, which many Biblical scholars consider very high authority. I confess, however, that I never gave the subject a thorough examination until since I read your criticism. I have now completed an examination of it as I am able, and am satisfied that the more modern view is the correct one; viz., that the curse was pronounced upon Canaan because God designed that it should fall upon his branch of the family alone, who settled in Palestine; consequently I shall make the second edition of my book, which is just going to press, conform to this opinion.

Yours truly, WM. M. THAYER.

The view which Mr. Thayer now concurs in is hardly "modern." He will find it, for example, in Dr. Hopkins's Dialogue on African Slavery, and in some of the older commentators—though "the accused seed of Ham" have been bandied about from expositor to expositor.

We have already expressed our high approbation of the manner in which Mr. Thayer has reproduced the earlier Biblical narratives. Now that the objectionable feature of his volume is concealed, we can make that commendation unqualified. If the press is faithful, authors and publishers will soon understand that pro-slavery books cannot find a market.

DENOMINATIONALISM VERSUS CHRISTIANITY.

THE spirit that actuates the original Church Extensionists appears in the following paragraph from the organ of the Alton Presbytery in February last:

"The Home Missionary Society is a dead institution here. All its left side has been paralyzed for years, and now it is getting as cold as a wedge. It pretends to talk, to be sure, but babbles on in a way to show that its reason is well-nigh gone. The Congregationalists will be its executors, of course, when the poor thing is entirely defunct, and very likely may proceed to settle the estate even before that event."

The unsectarian spirit of the Gospel appears in the following extract from the annual report of the Home Missionary Society in May last:

"No former year has yielded results more cheering to the friends and supporters of this Institution. Never before has it received stronger proof of the unalienable confidence and love of its patrons; never before has it enjoyed more signal tokens of the divine favor; never before, in a single year, has it distributed so large an amount of the gifts of God's people, or sustained so large a number of his ministers in preaching the Gospel to the poor."

PAY OR NO PAY.

AN attempt has been made to disparage Mr. Lincoln, because he received pay for a public lecture given in this city, instead of traveling from Chicago and back and lecturing at his own cost. Mr. Greeley having been called out upon the subject, states with characteristic drollery that he has tried both ways, and is satisfied that to lecture for pay is much more comfortable than to bear one's own expenses for the sake of enlightening or beguiling other people. Mr. Greeley is quite in the right of it. There is a lesson here for *churches*. Ministers are often requested to render services to churches for which not even their expenses are proffered them. It strikes us that the rule of equity and propriety here is very simple, and ought always to be observed.

When a council is called upon a matter in the common routine of fellowship, each church uniting in the council should bear the expenses of its own messengers; but when an *ex-parte* council is called, the party convening it may fairly be expected to meet the expenses of the whole body. When a minister is invited to the special service of preaching an ordination or installation sermon, or delivering an address or discourse upon some public occasion, his expenses should always be liberally met by the church or other body giving the invitation. When asked to supply a vacant pulpit, he should be promptly and fairly compensated.

CHARLES GOODYEAR.

ON Sunday, the first day of this month, CHARLES GOODYEAR died at the Fifth-avenue Hotel in this city. His remains were interred in New Haven on Tuesday. The religious lessons which his life illustrates were unfolded last Sabbath morning by his pastor, Dr. Dutton, in the North church, New Haven. His remarkable history was also referred to by Dr. Bacon, at the First or Center church, in the afternoon of the same day. We are pleased to learn that the substance of Dr. Dutton's discourse will appear in the forthcoming number of *The New Englander*, and will give, compendiously but effectively, the story of a most eventful life. Meanwhile, some tribute is due from us to the memory of one who, while he lived, was never sufficiently honored or appreciated by his countrymen.

CHARLES GOODYEAR was born in New Haven nearly sixty years ago, a descendant from one of the founders of that city, Deputy-Governor Stephen Goodyear, who in his day, two centuries ago, occupied the second place not only in the government but also in the business and commerce of the New Haven colony. From his father, who had more than an ordinary share of the inventive faculty so characteristic of New England, and who was the author of some improvements in agricultural implements which are now in universal use, he inherited not only a talent but a passion for invention. Although brought up in a manufacturing business, and afterwards engaged for a while in a related department of commerce, he was from early life an inventor of improvements in articles of common use, his habit of mind being such that, like so many other New England inventors, he rarely saw anything in use without inquiring how it could be made better. His commercial enterprise, though prosperous for a time, was at last unsuccessful; and the failure of the house was the means of involving him in permanent difficulties. He could not make an assignment for the sake of obtaining a discharge from his pecuniary responsibilities, because he was unwilling to divest himself of the titles to his unfinished inventions and so to destroy their possible value to his creditors as well as to himself. The consequence was that, for a period of ten years, those responsibilities continued to hang over him, and under the laws which then gave the creditor so much power over the person of his debtor, he was repeatedly imprisoned for debt. One of his inventions, completed in those discouraging circumstances, afforded him a scanty subsistence for his family at the time when his sagacious and enthusiastic mind began to turn toward that which became the great work of his life. Everything else had been swept away; not only the results of many years of labor, but the hopes which he had not unreasonably cherished of being able to employ himself quietly in his loved pursuits. Meanwhile the business which he had begun, and in which he had been unsuccessful, was prospering in other hands. A passage from a work of his, written and printed several years ago, but never published, may be repeated here, as giving his reflections on the failure of his early enterprises, and as showing his modest simplicity and self-forgetfulness:

"In reflecting upon the past, as relates to the failure of these branches of industry, the writer is not disposed to repine and say that he has planted and others have gathered the fruits. The advantages of a career in life should not be estimated exclusively by the standard of dollars and cents, as is too often done. Man has just cause for regret when he sows and no one reaps."

There is not a word of affectation in these sentences. The language is simply expressive of what the man was. Most men think they have just cause for regret where they sow and others reap. His habitual feeling was that "man has just cause for regret," not when he sows and

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CHARLES GOODYEAR, after his failure in business, and his final relinquishment of commercial pursuits, some thirty years ago, was a poor man—just the "poor wise man" of the Book of Ecclesiastes, (ix. 15.) It was a serious question with him, what he could do next. "Foreseeing," as he tells us, "that he should not be likely to shake off the epithets of inventor, mechanical genius, and visionary—which terms are generally considered as synonymous, and diametrically opposed to money-getting—all things considered, he determined to make a profession of invention."

A few years before that time, the attention of ingenious men, in various countries, had been directed to the possibility of utilizing, on an extensive scale, a certain tropical gum, which had been known to the civilized world for about a century, and which had received the popular name of India-rubber. The substance was distinguished by some obvious properties, which seemed to indicate the possibility of its being applied to many uses more important than the trivial one from which it had derived its name. It had already been imported in the form of coarse and clumsy shoes, manufactured by South American Indians spreading the fresh sap upon a mold and permitting it to harden into the gum; and in that form it had come into use, to some extent, in this country. Attempts had been made to apply it to other uses by dissolving it in certain oils, or by spreading a thin layer of it, mechanically, between two thicknesses of cotton-cloth, and so producing a material that should be impervious to water, and that should not have the inconvenient and disagreeable qualities that were as yet inseparable from the gum. In this country, especially, the manufacture of the article by such methods had been attempted with great zeal and with large investments of capital. But every such enterprise had been a failure. Capitalists and business men were afraid to embark anew in any undertaking of the kind. The attempt had been almost entirely abandoned; and the idea of making that intractable substance generally useful, and the manufacture of it profitable, was regarded by "practical men" as a mere chimera.

Then it was that CHARLES GOODYEAR was led, in the providence of God, to apply his inventive faculty to the object of making that substance useful to mankind. He had a religious conviction that God had not made that material in such abundance without a benevolent design which was yet to be discovered. With this religious belief he seems to have incorporated something of what most men would call an enthusiastic presentiment that he, by God's help, was to make the discovery. In his own language:

"A strong and abiding impression was made upon his mind that an object so desirable and important and so necessary to man's comfort, was most certainly placed within his reach. Having this presentiment, of which he could not divest himself under the most trying adversity, he was stimulated with the hope of ultimately attaining this object. Beyond this he would refer the *whole* to the great Creator, who directs the operations of mind to the development of the properties of matter, in his own way, at the time when they are specially needed, influencing some mind for every work or calling. The creature may imagine he is only executing some plan of his own, while he is the instrument in the hands of his Maker, contributing to execute his purposes, which, though we cannot fathom them, we may believe involve, with the highest elevation of mind and morals, the highest improvement of things material."

This deep religious conviction sustained him under labors, privations, disappointments, reproaches, sorrows of every kind, that might well have vanquished any courage not inspired and strengthened by the consciousness of serving God. Year after year he pursued his baffling experiments in poverty, yet rich in the more than kingly hope of what he was to achieve for the glory of God and the welfare of mankind. He was reduced from one degree of poverty to another; but he would not abandon his pursuit. More than once he seemed to have made the great discovery on which he was intent; but the lapse of a few months, or perhaps of a few weeks, would reveal some imperfection, turning his joy to gloom, and making the prosecution of his work more difficult than ever. All that he had he parted with, from time to time, to obtain the means of prosecuting his great work;—his few books acquired in more prosperous years,—one article of furniture after another,—the linen which his wife, according to the custom of old times, had spun with her own hands before she was his bride,—even the school-books out of which his children were learning their lessons. Sorrow after sorrow crossed his threshold. Sometimes he was relieved by pitying strangers. Sometimes old friends turned away from him, sometimes they gave him some little help, but rarely did they fail to protest against his incorrigible folly.

At last an accident, as some would call it, revealed to his ever watchful eye, and his sagacious mind, the secret he had sought so long. He was not in the act of making an experiment, when he caught the first glimmer of the final discovery. A piece of India-rubber with which sulphur had been combined, and which he was holding in his hand while engaged in conversation on his constant theme, was unintentionally brought into contact with a hot stove; and instead of its being melted, as the same material had always been at a much lower degree of heat, the surface was scorched or charred. Just at the line between the charred portion and that which had been unaffected by the heat, his eager eye caught, what no other eye could see even when attention was directed to it, the secret he had sought so long. A new combination had been effected; a new material had been produced, which, upon further experiment, was found to have in a superior degree all the desirable properties of the original gum, without the qualities which had always baffled every attempt to make that natural product useful.

But when this first glimpse of the discovery had been gained, the work and struggles of the inventor were only begun. The discovery, in the early stage of it, was nothing in any other mind than his. It was to be completed by a long series of ingenious and patient experiments to ascertain the details of the process by which the raw material, gathered in tropical forests, could be most effectually and economically "vulcanized" and fitted for use. And then the uses of the new material were to be developed by successive inventions, requiring not only time and labor and inventive genius, but capital. The fabrics into which this material enters were to be invented. The implements and machinery by which those fabrics are made, were to be invented. And of all this, nothing could be done without the pecuniary aid, for the want of which he had already suffered as no nature less sensitive than his could suffer. So often had the attempt to manufacture India-rubber resulted in failure and heavy losses, and so generally was the inventor deemed a visionary to whom no practical man could safely listen, that he found the greatest difficulty in obtaining the means even of testing his discovery by applying it to the manufacture of a few specimens which might demonstrate its utility. Long years passed in these labors and difficulties. Perhaps the deepest distresses and the most crushing sorrows of his life were crowded into those twelve years between the time when his discovery first dawned upon him with a glimmering light, and the time when, completed and acknowledged, it began to yield him some remuneration.

Of course he did not escape the common lot of inventors,—piracies and litigations. An Englishman in London, to whose inspection some of the earliest specimens of the vulcanized India-rubber were submitted, reinvented the process there, and, anticipating the original inventor, obtained a British patent. In this country, the most persistent efforts were made by wealthy individuals and powerful corporations to rob him of his rights. At last his inventions, when they had already enriched others, began to be remunerative to himself. But the prime and vigor of his life were gone. What he had suffered, and what he had done, in poverty, in prisons, in discouragement, in many griefs, had broken the springs of life within him. Yet he never dreamed that his work was done. The income which he began to receive was conscientiously and enthusiastically devoted to the further prosecution of what had been his life-work. Instead of being offended and misanthropic because he had sown that others might reap, he kept on, still sowing that others might reap more abundantly. He was in the midst of labors when the disease under which he had suffered for many years, became fatal.

He was a man of such modesty and gentleness, so retiring in his manners, so unfitted for anything like public life, that very few even of those who knew his name and person, knew what he really was. Of those who saw his attenuated figure, and his somewhat sad yet thoughtful countenance, few were aware how worthy he was not of celebrity only but of affection. It would not be easy to recall an unkind or bitter word of his against those who wronged him most and most persistently. But it would be easy to accumulate affecting instances of his exceeding kindness, of his abiding gratitude toward all who had rendered him even the least assistance in his struggles, of his scrupulous payment of debts from which the law had absolved him. And if any are disposed to remember as a fault his improvidence, his lavish expenditure of his means, his habit of involving himself beyond his present ability to discharge his obligations, let it also be remembered that such improvidence with its results was an incident of the unselfish enthusiasm which has made the world a debtor to his memory.

The same cemetery incloses the graves of ELI WHITNEY and of CHARLES GOODYEAR. All are familiar with the results of Whitney's invention, in its relation to the agriculture of the Southern states and the manufactures of the world. How much Goodyear's invention has added already to the wealth of his native country and of the world, few are aware. If the rich men who owe their wealth to that invention, would agree to offer the very slightest contribution in proportion to their wealth—or if the superintendents, agents, and operatives in the India-rubber manufactories of the United States would offer each the half of one day's wages—or if the wearers of the shoes manufactured by that invention would pay for one year the assessment of half a cent on each pair—the statue of Charles Goodyear might stand on the public square in New Haven, a more imposing monument and more instructive than the statue of Jacquard which adorns one of the public places of Lyons.

Great Educational Meeting at Buffalo.—The "American Normal School," and the "National Teachers' Association," will hold a joint meeting at Buffalo, N. Y., commencing on Tuesday, the 7th of August next, and continuing through the week.

Lectures will be delivered and papers presented by Messrs. B. G. Northrop of Mass.; J. P. Wickersham of Pa.; D. N. Camp of Ct.; E. North of Hamilton College, N. Y.; John Kneeland of Mass.; Wm. H. Wells of Illinois; E. L. Youmans of N. Y.; and several others. It is expected that this will be the largest and most important educational meeting ever held in the United States.

The Local Committee, at Buffalo, are making all necessary arrangements for the meeting. The citizens of B. will entertain the ladies gratuitously. A reduction in the charges will be made to those who put up at the hotels. A reduction of fare will be made on many of the railroad routes. From Boston the whole fare to go and return is but $16.

Notices.

General Conference of the Congregational Churches in Massachusetts.—The undersigned Committee of Arrangements give notice that the churches in Springfield have cordially invited the meeting of the General Conference to be held in Springfield, and accordingly the meeting will convene in that city on Tuesday, September 11th, at 4 o'clock P.M.

S. SPENCER,
JOSEPH VAILL,
EDWARD INGERSOLL,
OLIVER S. CLARK.

July 9, 1860.

The undersigned committee of local arrangements for the General Conference of Congregational Churches to assemble at the First Congregational church in this city, September 11, 1860, cordially invite the attendance of the pastors and members of the Congregational churches in Massachusetts.

Due notice will be given of the arrangements for entertainment.

E. MORGAN,
H. MERRIAM,
W. H. BOWDOIN,
O. W. WILCOX.

Springfield, July 9, 1860. 606-607

Married.

KING—PRATT—In Buffalo, N. Y., on Wednesday evening, 27th inst., at the residence of the bride's father, by Rev. B. Kempshall of Batavia, Mr. William J. King, Jr., of Providence, R. I., to Miss Jeannie P. Pratt, eldest daughter of Samuel F. Pratt, Esq.

Died.

LATHROP—At Cannonsville, Delaware co., N. Y., on Thursday, June 28th, Andrew Richard Downer, youngest son of Richard D. and Jane S. Lathrop of this city.

EDDY—At Berlin, Ct., July 2d, Mrs. Mary Eddy, relict of the late Jesse Eddy, aged 74 years.

WILLIAMS—At Emerald Grove, Wis., June 28th, at the residence of her grandfather, T. W. Williams, of cholera infantum, Martha Williams, aged 5 months and 23 days.

"Men deem it oft a trifling woe,
When a young infant dies;
But countless weeping Rachels know
The soul's deep agonies.

"Torn from the trusting babe that lay
Long nestled near the heart,
Life ever has a vacancy
Unfilled by human art."

LAWRENCE—At Stamford, Ct., June 13th, Laura Lawrence, wife of Alfred Smith, in the 62d year of her age. Asleep in Jesus.

CUTTER—In Mt. Hollis, N. H., July 7, 1860, John H. Cutter, aged 53 years.

Business Notices.

L. D. OLMSTED & CO.,

L. D. OLMSTED,] [LYMAN BAIRD.

LOAN AGENCY AND COLLECTION OFFICE,

Chicago, Illinois.

Particular attention given to the negotiation of Loans from Eastern Capitalists, Corporations, and Estates, secured by bond and mortgage, and to the adjustment of suspended claims.

Notes collected, and the avails remitted on the day of payment.

By special permission they refer to—

New York.
Henry Young, Esq., Messrs Taylor, Esq., John J. Phelps, Esq., Edward L. Eno, Esq.,
Messrs. Phelps, Bliss & Co.,
Messrs. Wait, Dunning & Graham,
Messrs. Read, Taylor & Co.,
William Mulligan, Esq.,
Messrs. Eno, Roberts, Rhodes & Co.,
Messrs. Sam'l Cochran & Co.
Northampton, Mass.
Hon. J. P. Williston,
Jonathan H. Lyman, Esq.
Hartford, Ct.
Messrs. Dag, Owen & Co.,
Messrs. Collins Brothers,
John Olmsted, Esq.,
Thomas Smith, Esq.,
A. G. Hammond, Esq.
Boston.
R. C. Hooper, Esq.,
Messrs. A. & A. Lawrence & Co.,
" James M. Beebe & Co.,
Messrs. F. Skinner & Co.,
" Austin Sumner & Co.,
" Stanfield & Wentworth.
Poughkeepsie, N. Y.
Henry L. Young, Esq.
New Haven, Ct.
Joseph E. Sheffield, Esq.,
Wells Southworth, Esq.,
Amos Townsend, Esq.,
Dr. N. B. Ives.
Edinburgh, Scotland.
Adam Pearson, Esq.,
William Lillie, Esq.
Montreal.
Messrs. Seymour, Whitney & Co.,
D. P. Janes, Esq.
New London, Ct.
Hon. Thomas W. Williams,
Capt. Francis Allyn.
Chicago.
Hon. Mark Skinner,
Messrs. Ogden, Flootwood & Co.,
G. C. Hammond, Esq.,
Philo Carpenter, Esq.

References to other persons living in various cities at the East can be furnished if desired. 459-614

SINGER'S

Best Manufacturing Machines

Will be hired out for the present, at low rates, to residents of New York, Brooklyn, and Williamsburg. The rent will be deducted from the price in case of a purchase. I. M. SINGER & CO.,

605tf No. 458 Broadway.

Union Square Boot and Shoe Store.

WATKINS

Has opened a BRANCH STORE at 807 BROADWAY, just above Union square, for the accommodation of his numerous up-town customers. The same styles and qualities of Ladies', Gentlemen's, and Children's Boots and Shoes, will be kept on hand and made to order, as those that have given such universal satisfaction at No. 114 Fulton street. The business in Fulton street will be continued as usual. 599tf

COLLECTIONS.

We have devoted our entire attention for more than four years to the COLLECTION OF MERCANTILE CLAIMS, through reliable Attorneys and Bankers, in all parts of North America—collecting and securing paper at low rates, and making no expenses where nothing is collected.

MERCHANTS are invited to call and examine our plan. Claims mailed to us from out of the city are promptly attended to. Our success in this branch of business, and the standing of the house, are known to over three hundred New York houses, to whom we refer by permission.

GEO. C. & MONT. GIBBS,
606tf No. 297 Broadway, cor. of Fulton street.

THE EQUITABLE

Life Assurance Society,

NO. 92 BROADWAY, NEW YORK.

Persons desiring REMUNERATIVE EMPLOYMENT will find it to their advantage to act as Agents for this Society. 607-628

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IMPROVED TIGHT-STITCH

Sewing-Machines.

Have taken the First Premiums at the following Fairs:

NEW YORK STATE FAIR, Albany.
PENNSYLVANIA STATE FAIR, Philadelphia.
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And at numerous County Fairs throughout the Union.

LADD, WEBSTER & CO.,
No. 500 Broadway,
and 151 Fulton st., Brooklyn. 370?Lf

FINKLE & LYON

Sewing-Machine Co.

OFFICE, NO. 538 BROADWAY.

All Machines warranted to give better satisfaction than any other Machines in market, or money refunded.

AGENTS WANTED

in every county. 529tf-L?

GROVER & BAKER'S

CELEBRATED NOISELESS

Family Sewing-Machines.

These machines sew from two spools, as purchased from the store, requiring no rewinding of thread; they Hem, Fell, Gather, and Stitch in a superior style, finishing each seam by their own operation, without recourse to the hand-needle, as is required by other machines. They will do better and cheaper sewing than a seamstress can, even if she works for *one cent an hour.*

Offices of Exhibition and Sale—No. 495 Broadway, New York; 18 Summer street, Boston; 730 Chestnut street, Philadelphia; 181 Baltimore street, Baltimore; 58 West Fourth street, Cincinnati; 124 North Fourth street, St. Louis.

☞ SEND FOR A CIRCULAR. ☜ 602tf

Photographic Novelties!!

RINTOUL & ROCKWOOD,

NO. 389 BROADWAY, NEW YORK,

would respectfully invite attention to the

Beautiful Style of Picture

they have recently so successfully introduced called

THE IVORY TYPE!!

FOR DELICACY OF TINT,
FIDELITY OF DELINEATION,
AND TRUTHFULNESS TO NATURE,

they have been universally pronounced to be the most exquisite style of miniature yet developed.

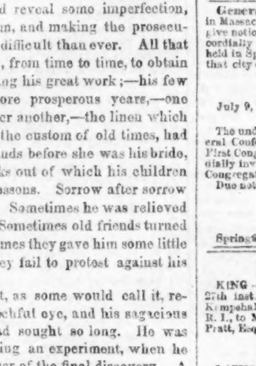
Auto-Photographs

AND

Cartes-de-Visite.

☞ In our Portrait Department every sitter has the personal attention of one of the firm. 595-613

PERFECT FITTING



Ward, from London,

NO. 337 BROADWAY, NEW YORK,

UP STAIRS.

RETAILED AT WHOLESALE PRICES.

Made to Measure at $18 per doz., or Six for $9.

MADE OF NEW YORK MILLS MUSLIN,

With fine linen bosoms, and warranted as good a Shirt as sold in retail stores at $2 50 each.

ALSO, THE VERY BEST SHIRTS THAT CAN BE MADE AT $2 EACH.

P.S.—Those who think I cannot make a good shirt for $18 per dozen are mistaken. Here is the cost of one dozen $18 fine shirts:

36 yards of York Mills muslin, at 14½c. per yard	$4 35
7 yards of fine linen, at 50 cents per yard	3 50
Making and cutting	6 00
Laundry, $1; buttons and twist, 50 cents	1 50
Profit	2 65
Total	$18 00

SELF-MEASUREMENT FOR SHIRTS.

Printed directions sent free everywhere, and so easy to understand, that any one can take their own measure for shirts. I warrant a good fit. The cash to be paid to the Express Company on receipt of goods. 603-cowtfH

359 **Removal** 359

FROM CORNER OF BROADWAY AND READE ST. TO 359 BROADWAY.

G. L. & J. B. Kelty,

Importers of, and Wholesale and Retail Dealers in,

LACE AND MUSLIN CURTAINS,
ENGLISH AND GERMAN DAMASKS,
SATIN DE LAINES, REPS,
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GOLD WINDOW SHADES,
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359 BROADWAY, 359
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Dyspepsia and Constipation

CURED BY THE REVALENTA FOOD.

Imported by BARRY, DU BARRY & CO., No. 308 Broadway,

And to be had through all Druggists and Grocers.

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WHOLESALE GROCERS

AND

COMMISSION MERCHANTS,

NOS. 87, 89, and 91 WARREN STREET,

(First door east of Greenwich street,)

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Keep constantly on hand a LARGE and WELL-ASSORTED STOCK of

SUGARS,	TOBACCO,
MOLASSES,	CIGARS,
SYRUPS,	SPICES,
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WHALE AND COAL OIL,	INDIGO,
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Also an Extensive and Choice Stock of

GREEN AND BLACK TEAS,

Which are offered to all Cash and Short Time Prompt-Paying Buyers at the Very Lowest market prices.

Prompt attention given to orders, and selections made with care. 601-608

Guernsey's Balm

Removes and prevents inflammation and pain, and heals the worst burn, scald, bruise, cut, or fresh wound of any kind, prevents swelling and pain from bee stings, mosquito bites, and poisonous plants, cures neuralgia, rheumatism, ague in the breast, salt rheum, etc. 25 cents a bottle. Should be in everybody's house. For sale by Druggists and Storekeepers.

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Patent Improved French Yoke Shirts,

Sent by EXPRESS to any part of the United States, upon the receipt, per mail, of the following measures, which will insure a Perfect Fit, for $15, $18, and $24 per Dozen.

No order forwarded for less than half-a-dozen Shirts.

1st. Neck, A—the distance around it.
2d. Yoke, B to B.
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4th. Breast, D to D—distance around the body under the armpits.
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REMOVAL.

Watches, Jewelry, and Silver-ware.

Freeman & Bennett

HAVE REMOVED FROM THEIR OLD STAND, No. 257 BROADWAY,
Opposite Stewart's,

To No. 825 Broadway,

Between Twelfth and Thirteenth streets.

P. & B., in returning thanks to their friends for past favors, respectfully solicit a continuance of their patronage. 600-612

WATER COOLERS! WATER COOLERS!! WATER COOLERS!!!

For offices, banks, steam-boats, hotels, and private houses. Water Coolers, both plain and ornamental, of superior quality—will not rust or corrode. Prices less than heretofore. At wholesale and retail by LUCIUS HART, Nos. 4 and 6 Barling slip.

ICE PITCHERS! ICE PITCHERS!! ICE PITCHERS!!!

The place to get them of Superior workmanship, the newest patterns, and at low prices, retail or wholesale, is at Nos. 4 and 6 Barling slip, of

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DEGRAAF & TAYLOR,

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This establishment is six stories in hight, and extends 242 feet through to No. 45 Christie street, making it one of the

LARGEST FURNITURE HOUSES

in the United States. They are prepared to offer great inducements to the Wholesale Trade, for Cash or Time. Their stock consists in part of ROSEWOOD, MAHOGANY, and WALNUT

Parlor and Chamber Furniture.

Also, Cane and Wood Seat-work, all qualities; Hair, Husk, and Spring Mattresses, a large stock; Enameled Chamber Furniture, in sets, from $25 to $100. Fancy kind and Extension Post Bedsteads, 5 feet wide. Their facilities for manufacturing defy competition.

☞ All work guaranteed as represented. ☜ No goods retailed on time. 594-606

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Cement Roofing.

THIS CELEBRATED ROOFING MATERIAL HAS STOOD THE BEST OF ALL TESTS—

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Adapted to every variety of Roof, New or Old, STEEP or FLAT, and is unequaled for Durability, Beauty, or Cheapness by any Composition in use. The Mica being a non-conductor of heat, no roof is so Cool in Summer, nor so Warm in Winter. The undersigned are prepared to execute Promptly and Thoroughly all orders for putting on New Roofs, or repairing Old Leaky Tin, Metal, or Shingle Roofs. Warranted Waterproof, and will protect Tin or Iron many years from rusting.

Cement for sale by the Barrel, and sent to any part of the country, with printed instructions for use, and is sold to Agents, Builders, and Dealers at a price that will afford them a LARGE PROFIT, and yet furnish to the Consumer a very cheap roof compared with tin, slate, shingles, or other roofing material. Also for sale, State and County Rights, for a portion of the United States.

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DRAPER AND TAILOR,

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Has on hand a fashionable assortment of Goods for the season. 594-606

Richardson's Irish Linens,

DAMASKS, DIAPERS, ETC.

CONSUMERS OF RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE GOODS, should see that the articles they purchase are sealed with the all name of the firm,

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as a guarantee of the soundness and durability of the goods.

This caution is rendered essentially necessary, as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish houses, who, regardless of the injury thus inflicted alike on the American consumers and the manufacturers of the genuine goods, will not readily abandon a business so profitable, while purchasers can be imposed on with goods of a worthless character.

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Nevers, Copland & M'Laren,

SUCCESSORS TO

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DIRECTLY OPPOSITE THE CITY HALL,

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HAVE ON HAND, and are now receiving in store, the Largest and most Varied assortment of PAPER-HANGINGS and DECORATIONS in the country, including every article in their line, which they offer at the lowest market prices, at

WHOLESALE AND RETAIL.

☞ Great Inducements offered to Cash Buyers.
☞ Artistic Decorators sent to any part of the Country.
☞ ALL WORK GUARANTEED. 590-609

Holloway's Pills neutralize the noxious poisons of Small-Pox, allay the inflammation, destroy the infectious exhalations from the body, leaving the patient cool and comfortable, and inducing quiet and refreshing sleep. Manufactory, No. 80 Maiden lane, N. Y. 606

SPINAL AFFECTIONS AND CHRONIC WEAKNESS.—Dr. HANNING is daily at his office, No. 81 Bleecker street, for the cure of Uterine, Spinal, Pulmonary, Digestive, and Urinary Affections; particularly of "Bearing Down," Costiveness, Piles, Cold Feet, and Ruptures, on a novel principle. Spinal Props, Braces, and Trusses sent to order. His book mailed free. 606-609

SILK HATS,
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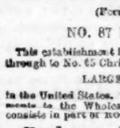
SHIRTS TO ORDER, from Best Materials. Complete measure, Careful Cutting, and

NO SALE IF NOT TO PLEASE.

Sample Shirts made on approbation. 592-613

Davis's Pain-Killer.



A pleasant traveling companion, and one that no traveler should be without, is Perry Davis's Pain Killer. A sudden attack of diarrhœa, dysentery, or cholera morbus, can be effectually and instantaneously relieved by it. It is equally effectual in curing scalds, burns, etc. Sold everywhere. 606

J. R. Stafford's Olive Tar.

When Olive Tar is Inhaled, its healing *Balsamic Odors* are brought in direct contact with the lining membranes of the *Throat, Bronchial Tubes, and all the Air-Cells of the Lungs,* relieving at once any pain or oppression, and healing any irritation or inflammation.

When Olive Tar is taken upon sugar, it forms an unequaled *Soothing and Healing Syrup* for Coughs and all Throat Diseases.

When Olive Tar is Applied, its Magnetic or Concentrated Curative Powers render it a most speedy and efficient

PAIN ANNIHILATOR.

50 cents a Bottle, at No. 442 Broadway, N. Y., and by all Druggists.

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Iron and Sulphur Powders

Are a soluble preparation of IRON and SULPHUR, Identical with that existing in the blood of a perfectly healthy person. Uniting with the digested food,

They Revitalize and Purify the Blood.
They Impart Energy to the Nervous System.
They Invigorate the Liver.
They Strengthen the Digestion.
They Regulate the Secretions of the Body.
And are a Specific for all Female Weaknesses.

PRICE, ONE DOLLAR A PACKAGE.

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Wheeler & Wilson

SEWING-MACHINES.

OFFICE,

NO. 505 BROADWAY.

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SANDS' SARSAPARILLA.

THE BEST TEST IS EXPERIENCE.

The voluntary testimony of thousands who owe their restoration to health to this celebrated remedy, proves that for the scrofulous, the blotched, pimpled, and disfigured, the sufferers from tumors, cancers, and abscesses, the victims of diseased livers, for the dyspeptic and enfeebled, there is now hope! It gives tone and energy to the powers of nature by purifying the vital fluid,

REGENERATING THE CONSTITUTION,

and dispelling diseased action, thus enabling the blood to course on freely, bringing with it strength and vigor. Being entirely vegetable, no unpleasant symptoms are left behind after cure, and the most delicate persons may take it at any time with perfect safety.

Prepared and sold by A. B. & D. SANDS, Druggists, No. 100 Fulton street, New York.

For sale also by Druggists generally. 606H

A GRADUATE OF YALE COLLEGE, WHO has previously traveled in Europe, and wishes to finish His professional studies there, is desirous of securing a position as Tutor to one or more young men who may wish to travel or study in Europe. Satisfactory reference given. Apply to Dr. C. R. AGNEW, 288 Fourth avenue, N. Y., or address TUTOR, care Prof. Noah Porter, New Haven, Ct. 606*

TEACHERS WANTED, AS PRINCIPALS, Assistants, or Partners, in the different states. Teachers thoroughly qualified in their several departments, may address, with stamp, the NATIONAL TEACHERS' INSTITUTE, 335 Broadway, N. Y. 6?*

"The Light of Our Home."

A BEAUTIFUL PICTURE OF A BEAUTIFUL child, photographed from an original drawing by Thomas M. Johnston of Boston, accompanied by appropriate stanzas from the pen of Thomas Buchanan Read, the "poet painter."

"Such a picture hanging on the parlor wall would be a perpetual delight in any house."—*Independent.*

Price One Dollar. Sent *free of postage* on receipt of the price.

C. H. BRAINARD,
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To Invalids.

THIS DAY PUBLISHED, THE SECOND EDITION, greatly enlarged, of

CHURCHILL'S TREATISE ON CONSUMPTION.

This able work discusses the "CAUSES AND RESULTS TREATMENT" of the malady. Clergymen, Physicians, and Invalids supplied free of cost. Address

J. WINCHESTER, Publisher,
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BY FRANCIS COPCUT.

Royal 12mo, price $1. Sent post free on receipt of price. For sale by all booksellers. S. A. ROLLO, Publisher, 606-607* Nos. 109 and 170 Fulton street.

MRS. WINSLOW'S SOOTHING SYRUP.—MILLIONS of bottles are now used every year in the United States for children teething, with never-failing success. Relief is immediate and certain. See advertisement in another column. 579-609

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FOR YOUNG LADIES.

REV. DR. AND MRS. BUEL, FORMERLY MISsionaries in Greece, having successfully conducted their Boarding-School during four years at Nos. 11 and 13 Charles Field street, Providence, R. I., will commence the next session of fifteen weeks on the 10th of September, which is the Monday following the anniversary week at the University.

They aim to give as thorough and complete an education as the oldest and best known schools for young ladies in our country.

The French language, under the instruction of a native French Professor, is spoken in the family.

As the number of family pupils is limited to fourteen, application for admission should be made at an early date.

REFERENCES.

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Brooklyn Hights Seminary.

NOS. 88 AND 90 MONTAGUE PLACE,

Brooklyn, New York.

This popular and useful Institution for the Education of Young Ladies, founded by the late Prof. Alonzo Gray, LL.D., has been in successful operation for nine years past. Pupils have been drawn to it from all parts of the country, and it has always maintained the highest rank as a school.

It is henceforth, in consequence of the death of Prof. Gray, to be under the charge of Prof. Charles E. West, LL.D., heretofore, for more than twenty years, Principal of the Rutgers Female Institute, in the city of New York, and of a similar institution in the city of Buffalo. It is his design to conduct the Seminary on the same generous and comprehensive plan which has always distinguished it, and to make it in all respects as deserving in the future as it has been in the past, of the patronage of parents who seek for their daughters a sound and polished education.

Most of the accomplished teachers heretofore employed in this Institution, will continue in charge of their respective departments. The Senior Department will be under the direct charge of the Principal, assisted by Miss A. G. Hoadley, who for many years has held the highest position in the Spingler Institute in New York.

Ample arrangements have been made for pupils who may desire to board in the family of the Principal. Such pupils will be under the special care of Mrs. West, who speaks two or more modern languages, has had a large experience in the management of young ladies, and whose constant attention will be given to promote their welfare. Mlle. Millun, the excellent French Teacher of the Seminary, will reside in the family of the Principal, and will make the French language, as far as practicable, the medium of conversation.

The Fall Term of the Seminary will open on Monday, September 10th.

Applications for admission, or for circulars giving more particular information, may be made to Prof. West, at Buffalo, until the first week in August, and after that at Brooklyn.

R. S. STORRS, Jr.,
President of Board of Visitors.

Persons from abroad who may wish to make inquiry concerning the School, are respectfully referred to either of the following gentlemen:

Isaac Ferris, D.D., LL.D., Chancellor of the University,	New York.
Chas. Loomis, LL.D., Professor of Mathematics, &c.	"
Horace Webster, LL.D., Pres. Free Academy, N. Y.	"

Family Reading.

A CHILDREN'S PARTY IN CONNECTICUT.

FRANK EMERY was to give the party. His father owned the large sash and blind factory, and his mother was the famous cook of the village.

"They live by eating at Mr. Emery's," Aunt Kitty used to say. "I *never* go in there but *Miss* Emery is boiling or baking, roasting or stewing, and she will be sure to clap on the tea-kettle and say, 'Come, Aunt Kitty, sit right up and have a cup of tea,' and her tea is always so nice, her biscuits are always 'browned just right, and her pie-crust will fairly melt in your mouth. I declare it does seem as if everything that woman puts her hands to, always comes out right."

With such a reputation for skill and generosity, you will not wonder that those little folks, who liked good things to eat, anticipated a pleasant time at Mrs. Emery's.

The way Frank issued his invitations was this. He bounded on to the play-ground in front of the red school-house, one morning, before school, and called out, "Boys! look here! I'm going to have a party to-morrow night, and am going to have you all come!"

"A party? a party?" echoed several voices.

"Going to have any girls go?" asked Will Baker, tossing his ball up into the air.

"Yes," said Frank, "going to have 'em all!"

"Oh, ho!" laughed Johnny Ogden. "What a booby! A party without any girls! Ha, ha!"

"You needn't say anything," retorted Will; "I never asked a girl and then didn't go after her, if I am a booby."

This was a sharp cut for poor Johnny. It was only the winter before that he had engaged his little favorite, Fanny King, to accompany him to Will Baker's party, to which he, with the other boys and girls, had been invited. But, as is common in scattered districts, it so happened that Johnny's father lived nearly a mile from Will's, in one direction, and Fanny's as far in another, and the careful mother rightly judging that so long a walk in the snow and cold of a winter's evening would not be beneficial to her boy's croup proclivities, wisely and prudently kept him at home. Johnny was sensitive where his gallantry was concerned, and the sharp hits of the boys upon this subject never failed to wound him.

While this scene was being enacted on the play-ground, a group of girls, in their calico dresses and gingham sun-bonnets, were at play underneath the bank, upon the green grass-plot, close to the water's edge.

"Hark!" says one. "Hear those boys talk! I thought I heard Frank Emery say he was going to have a party!"

Bella Winslow threw off her bonnet and pushed back her ringlets to listen.

"I guess you did," she said, "for I hear them talking about the girls going."

"Oh, oh! won't it be nice?" cried little Susy Goodman, clapping her hands.

"What if 'tis?" rejoined her older sister, somewhat contemptuously. "You little things won't go!"

"Why not?"

"Because there won't anybody ask you!" was the reply.

By this time the teacher had arrived, and soon the scholars were called to order. But the news of the party flew through the school, and by recess time every scholar, from Alice Dime, the oldest girl, who wore long dresses, down to four-year-old Eddie Winslow, who sat in his own little chair by the teacher's desk, knew that Frank Emery was to have a party to-morrow night at six o'clock, and that, if it was pleasant and warm, the table would be set in the grape arbor, and that Anna Hague, who had been there that very morning upon an errand for her mother, saw Mrs. Emery making tarts, and cookies in the shape of "hearts and hands," and all kinds of wonderful things. At noon the matter was talked over among the girls with the questions, "Has anybody asked you?" and "Who are you going with?" and by night nearly every boy had made his choice, and nearly every girl knew "who she was going with." Bella Winslow, who was the prettiest girl in school, had the pleasure of graciously declining several offers from various boys, Frank Emery having found an early opportunity of securing the pleasure of her escort to himself, with the charge to Bella "not to tell any one who had asked her."

In do not know how many questions were missed in the class next day, or how many problems went unsolved, or how much the teacher's patience was tested by inattention on the part of the scholars. They were not "up-town children," neither was the party a fashionable one like Mrs. Merton's, and "blonde berthes" and "silver tissues" are yet to our little girls unexplained mysteries. Besides, life in these "unpaved districts" flows in a more even current. Our pleasures are less exciting, and our excitements less intense. We live slower, but longer, and if we enjoy less, we suffer less. But I think it is evident that the teacher had not lived so long as to have forgotten her own childhood, for, at nearly a quarter of an hour before the usual time, we knew, by the merry shouts that came from the direction of the school-house, that the school was dismissed.

At a few minutes before six, Frank Emery came out of his father's yard dressed up in his best, and took his way across to Esquire Winslow's. Soon he reappeared, leading by the hand his favorite, Bella, who looked very sweetly in her blue dress and white apron, with her ringlets, freshly curled, drooping over her fair neck. "If one sheep goes the rest will follow," runs an ancient saying, and now the other boys began to venture forth. Johnny Ogden, whose gallantry this time was not to be impeached, went for Anna Hague, and Will Baker was early at Mr. Goodman's, whose bright-eyed Jennie was his chosen star of the evening.

Perhaps the children who read this story may be interested to know how our little girls were dressed for the occasion. Some of them wore pink and white gingham, and some newly-made calicoes; others went in light delaines, while one or two were dressed in printed muslin or lawn. Bella Winslow wore slippers, and two or three had on gaiter boots, but the greater part of them went in their thick-soled shoes, because, as their careful mothers said, it was a pleasant evening, and they "would, likely as not, be running out in the dew!"

When they arrived at Mr. Emery's, the girls were shown to the "parlor bedroom," there to lay aside bonnets and shawls, while the boys left their hats and caps in the entry. Then, in quite a flutter of expectation, they were marshaled to the garden. There the table, running the whole length of the arbor, was set, and made quite an imposing appearance, with its flowing white cloth and nice array of dishes. Under Mrs. Emery's superintendence they were seated, the boys in a row on one side, and the girls on the other. In the center of the table was a huge strawberry short-cake, big enough to afford a generous slice to each. Then, upon either side, were ranged plates of big, round dough-nuts, nice apple tarts, the veritable "heart and hand" cookies, and all kinds of delicate "wonders" and "miracles" that know so well how to grow under the hands of a New England housekeeper. "Eat all you want, children," said Mrs. Emery. "It won't hurt you, for I made everything myself, and I know how to cook for children. I like to see you enjoy yourselves." And you may be sure it *was* a pleasant sight, that row of beaming faces under the flickering shadow of green leaves, with the fragrance of the grape blossoms and the sweet breath of violets in the garden near.

When the children had finished, the fragments were gathered up, and clean plates put on for the "men-folks," Mr. Emery's shop-hands, who had come in from their day's work, and seemed to enjoy eating in the arbor as much as the children. Then came a race across the lawn, and swinging in the orchard, until quarter to eight o'clock, when candles were lighted in the house,—tallow candles,—(think of that, ye city children!)—and the sport began in earnest. It would be a difficult matter to describe the proceedings of the evening to the uninitiated. One must have lived and known in themselves the bounding lightness and exuberance of children brought up among the mountains, and by the side of valley streams, ignorant of the forms of fashion and etiquette. First was the game of "seven," which is usually the beginning of all rustic gatherings. Then "needle's eye" and other quiet ring games, until restraint gradually wore off, and spirits rose in proportion, when came more boisterous ones, such as "clapping out," and the "rope play," neither of which I will attempt to describe. Let it suffice to say, that for the children's pleasure came around, all too soon, the orthodox hour of nine, when Mrs. Emery appeared to say it was time to go home.

"Not quite," said Mr. Emery. "I do not consider any party ended without a game of blind man's buff."

"Well then, father," said Frank, "you must be blinder!"

"Well, I will," said Mr. Emery, "but come out into the big kitchen, where there's plenty of room."

Mrs. Emery laughingly tied a folded handkerchief over her husband's eyes, and then what a scampering! After a great deal of running and stumbling, rushing, dodging, and hiding, Mr. Emery cornered and caught one little girl, whom he pronounced, at the first touch of his hand upon her curls, to be—Bella Winslow! Then, amid the laughs and shouts of the children, the blinder was taken off, Bella was lifted in his arms, and received a hearty kiss upon her rosy cheek.

"Now," said he, "this ends the party lawfully. 'Tis high time such little folks were at home."

So the boys got their hats, and the girls their bonnets, and went out, in due form, bravely, notwithstanding the sly laughs and jokes of the older lads and lasses who had strayed in to see the fun. *They* were in their teens, and had outgrown the district school and children's parties.

I did not miss one from the troop of children that went by to school the next morning, and I thought that all had eyes as bright and cheeks as rosy as ever. I am a believer in *such* children's parties. Give them plenty of fun and frolic while they are *children*, for, by-and-by, perhaps, there will be no time for playing, and the remembrance of a pleasant childhood is like a wellspring in the heart, keeping it fresh and green, it may be, through the dust and din that comes with the years of human life. H. G. A.

THE MUTILATED HYMN.

The Christian Mirror of June 12th, published at Portland, Maine, gives the following answer to many inquiries in regard to the original form of the hymn—"Who is my Neighbor?" concerning which there has been so much discussion:

"The following hymn, by William Cutter, Esq., now of New York, was first published in *The Christian Mirror*, May 30, 1828—as an appendix to a Sabbath-school lesson—Luke x. 29–37. The hymn, it will be seen, has lost none of its poetry during the thirty-two years it has been at road. One of the verses, however, has been dropped, and some inquiry in *The N. Y. Independent* as to the author of this omission—or 'mutilation,' has induced the present republication from our files.

Who is my Neighbor?

"Thy neighbor? It is he whom thou
Hast power to aid and bless—
Whose aching heart, or burning brow
Thy soothing hand may press.

"Thy neighbor? 'tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou, and succor him.

"Thy neighbor? 'tis that weary man
Whose years are at their brim,
Bent low with sickness, cares, and pain—
Go thou, and comfort him.

"Thy neighbor? 'tis the heart bereft
Of every earthly gem—
Widow and orphan, helpless left—
Go thou, and shelter them.

"Thy neighbor? yonder toiling slave,
Fetter'd in thought and limb,
Whose hopes are all beyond the grave,
Go thou, and ransom him.

"Whene'er thou meet'st a human form,
Less favored than thine own,
Remember 'tis thy neighbor worm,
Thy brother, or thy son.

"Oh! pass not, pass not heedless by—
Perhaps thou canst redeem
This breaking heart from misery,
Go, share thy lot with him."

MISS LUCY'S EVENING-SCHOOL,

AND HOW IT ENDED.

A True Incident.

"CAN you read, my little boy?" said I to a brown-eyed little fellow of eight years.

"Of course I can!" was the quick, indignant reply.

And wherever this Family Page of *The Independent* makes its weekly visits, "of course" the children of eight and ten read it for themselves. It is a rare thing to find a child of ten years who cannot read; rarer still to find one of twelve; and probably none of you know the boy or girl of fifteen who has never had even a chance to learn. For this is the land of the free, and of free schools, too. Knowledge and liberty walk hand in hand over our broad country, and, doubtless, we are a glorious nation.

But there is a heavy cloud in our sky; it scowls and lowers to the southward. Things are not everywhere as with you. Not a great way from us, some children whom I once knew live, who, from the time they are old enough to wish to learn, always learn to say mournfully, "Of course I never shall know how to read."

These children did not live in the woods, but near a flourishing town where there were several schools. Their mother, however, was a servant, and they were said to be born servants. Moreover, the state where they lived says in its laws, Servants shall not be taught to read or write. Do not suppose this is a rule without reason. The law-makers think they have a capital reason; and what do you suppose it is? These servants are *black*. The gates of knowledge, and all the pleasant fields lying beyond, where other children gather delightful fairy tales and pleasant stories to amuse their youth, and instruction, and culture, and religion, to enrich and solace their lives, are shut on these, because they are born black. But we will leave the law-makers, not being wise enough, of course, to correct them, and tell you a story of this family we speak of.

Their mother's name was Nanny, a stout, good-natured, sensible woman, as black as her pots and kettles. One day in autumn, a carriage drove through the grounds of their master's plantation, and in it was the new teacher, come from the North to teach their master's children. All the little dark people put their heads out the kitchen door, or stood gaping near the gate to see this new wonder, long expected and talked of. The lady suited them well; she was fair and tall, with deep, smiling blue eyes and good features.

"Just as I 'lowed Northern ladies looked," said Nanny, who had never seen one of the species before. While she and Hetty, the laundress, stood gazing from their cabin doors, trying in vain to drive back the crowd of dusky curly-pates, Miss Lucy, the new teacher, passed into the house; but not before she had caught sight of their dark faces and glistening eyes, peering curiously at her.

Nanny and Hetty both found they liked Miss Lucy very well, and were anxious always to please her, and she in her turn was kind and polite to them. It never occurred to them, however, that she should do anything for them more than to speak pleasantly, and laugh occasionally with their children.

But Nanny, who had an intelligent, though untaught brain under her bandanna, used to sigh sometimes when she swept the trim little school-room, with its wonderful globes and maps and piles of books—a place full of mystery and wonder to her. She thought it must be mighty nice to have children learn so much. Sometimes when she came in to mend the fire in school hours she would stop and gaze at the busy faces bending over their pages, and feel rather a sharp kind of pang as she compared these to her six boys and girls rolling in the grass with the dogs, or sweltering in the fields under hard work. Miss Lucy, glancing from her work at Nanny's face as she stood, shovel in hand, soberly looking on, easily guessed her thoughts; neither did it take that dusky, thoughtful image on her hearth to put into the young teacher's head certain longings for the good of her injured fellows. She often thought with shame and regret of the great wrong they suffered in being kept in ignorance of all that might make them noble and good, for the profit of others.

One winter evening she went into the study where the gentleman whose children she taught was sitting by a cheerful open fire, with his two oldest boys.

"Sir," said Miss Lucy, directly, "shall you object to my spending an hour every evening in Nanny's kitchen to teach the children a little?"

The gentleman looked up, surprised. He was, it happened, one of the very law-makers who helped to say to all the black people in the state, "You shall not learn to read."

"Ahem!" said he, slowly, "You know, I suppose, it isn't just the thing. I'm willing enough they should learn to read—always meant to have them learn some time. But just now, you see, I'm afraid it will create disturbance;—at some future time, perhaps—"

"But," urged Miss Lucy, "I am willing now to give them a portion of my time; they might not always have such an opportunity."

"Papa," said Cyril, looking up from the pages of one of the "Franconia Stories," "I do think you ought to let them have a chance—you keep always saying you mean to. Only to-day Newt told me he'd do anything to learn to read; and I mean to teach him his A B Cs myself if you don't let Miss Lucy."

This word from Cyril seemed to turn the balance in his father's mind, and turning to the teacher he said,

"Very well, you may try it, Miss White—but there must be nothing said about it, not on any account."

The next night, to Nanny's great surprise and joy, Miss Lucy entered the kitchen, followed by Cyril, bearing an armful of primers and slates, and said, "Call Hetty's children, Nanny; we're going to have an evening-school here."

The children shouted and capered at this news. Nanny, in a flutter of glad excitement, ordered them to "quit their noise," and "mind their manners," at the same time saying to Miss Lucy, "Laws, Miss, 'pears taint no fit place for you to come to. Jane, run ask Missy for a clean chair! Make a hurry now!"

"Go to my room and get one, Jane," said Miss Lucy. And while Jane has gone for the chair, and her mother to Hetty's cabin to tell the glad news, we will look at the kitchen. This is not *the* kitchen where the cooking is done—that is a similar building joining this—but this is Nanny's house or cabin, often called kitchen, however. It is a black-looking room enough, built of heavy, rough logs, and with no better wall than their bare unhewn sides, chinked with dirty mortar. There is not a single window, but on opposite sides two doors, and one of these in day-time is always open, no matter what the weather. The walls are smoked and black, the bare floor is black, and so are the chairs and the few pieces of old furniture. On one side are three beds, for in this one room the whole family live and sleep, and from one of them, little Loo, the youngest, is shouting and singing scraps of hymns at the top of her shrill voice. Five ebony-faced children sit or lie around the huge fire-place—but that is not dark; that is the one bright thing in the dingy cabin, and it is bright and beautiful enough. A broad sheet of gold and purple flame goes rushing up the wide sooty mouth of the chimney from a bed of crackling logs, darting its tongues about like playful, restless, flaming elves chasing each other in and out and up to see the stars. The bright fire-glow was all the light they usually had at night, and the brown shining faces of the children looked merry and contented enough, though shy, as Miss Lucy stood watching them.

But when Nanny came back she proceeded to get a light. This consisted of a sort of iron saucer, a little raised, which she called a candlestick, a piece of twisted cotton lay on it, floating in fat, and burning with a red glare and much smoke. Bidding the children "mind themselves," she sat down by the candlestick with some rude work, and the business of teaching proceeded.

Not much was done the first night of course. Miss Lucy found she had a class of willing scholars, and bright enough, but as rude and ignorant as young savages. Jane, the oldest girl, and Jerry, a boy of fifteen, had picked up their alphabet; they might go into spelling; while the rest formed an A B C class. You can imagine it was not a very easy task for either teacher or scholars. It was the wrong time to study, the hour when they had been used to frolicking or snoozing around the fire; and many a time little Donk and Sheel, his sister, had to take a run around the house in their bare feet, to wake themselves up. Then Nell and Loo would caper and shout from their trundle-bed, to the great confusion of all the rest, nor could they always be quieted by Nanny's heavy slaps.

Still they kept on, glad to learn even a little, and pleased with any progress. By-and-by, two great, grown men from the "quarter" begged to join the class. It was a strange sight to see these dusky men bending their heavy, serious faces over *a b, abs*, with Miss Lucy, fair and pleasant, patiently directing them. By spring, in spite of many hindrances, the two older boys, with Jane and Jerry, were slowly reading, and making progress in writing; and the younger ones were spelling and exercising themselves in various slate and pencil arts; all were encouraged, both pupils and teacher, while Nanny and Hetty were unspeakably proud and grateful to see their children really learning like white folks!

One afternoon, however, about the time the maples began to blossom—which was in early March—Miss Lucy was summoned to the library, where she found her pupil's papa walking to and fro in a state of excitement, with a disturbed and unpleasant face.

"This nonsense I allowed you in, Miss White, is making a great stir, I find, it must be given up," said he.

"What do you mean?" said she.

"Mean! why your teaching my negroes to read. People have got wind of it, and if it isn't stopped, I shall be prosecuted."

"It seems a pity, sir; the children are very eager to learn a little—perhaps they are only empty threats," replied the teacher.

"Not at all, Miss. Besides, I have political enemies, who will use this to defeat me in next fall's election."

"Ah, indeed!" said Miss Lucy; she perceived now what the real trouble was. Not prosecution, but the loss of office, was the bug-bear.

"Besides," continued he, "you have been teaching them to write—nothing was said about writing—that I never could have consented to; it enables them to write passes for themselves and for each other, and so to escape from us."

"Very well," said the teacher, quietly. She knew better than to argue or urge the point now. She had been much more surprised to gain permission in the first place, than she was now to have it withdrawn.

It was a sorrowful thing, however, that night to tell her class that their morsel of the bread of knowledge and life—whose taste they had just begun to enjoy—must be snatched from them.

"Some of you had begun to have hopes of substantial knowledge and improvement," said she; "it would have been better, perhaps, never to have tried to do anything; but try not to lose what little you have got. You can help each other; and some of you, I know, can make much of even this little. I would have given you more, and better, if it had been in my power."

The children lamented some, but the older ones neither complained nor denounced their master; they were used to being deprived and to submitting. Only in the dark faces of Nanny and the two field-hands, there was a glance that seemed to say, if they might be free they would "use it rather" than be always in bondage and ignorance. They had had a dangerous taste of their own powers.

Miss Lucy never learned whether the pot-hooks and straight strokes she guided rough hands to make ever did form themselves into a pass to carry a slave from bondage to freedom. She knew there was great power in them to accomplish such a thing, as well as in some of those mute, intelligent, oppressed beings, when the time should be ripe for it. No word or hint beyond the lesson of the primer did she ever drop to poison their unhappy lot—but always in her heart she prayed that the morning of knowledge and liberty might break speedily for them, and find them watching and ready.

THE ETERNAL GOD.

[WE print by request the following translated poem, which some of our readers may have seen before. The original is the production of Derzhavin, a Russian poet of some note. It is said to have been translated into Japanese, by order of the Emperor, and hung up, embroidered in gold, in the temple of Jeddo. It has been translated also into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace of Pekin.]

O thou Eternal One! Whose Presence bright
All space doth occupy—all motion guide;
Unchanged through Time's all-devastating flight,
Thou only God! there is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend, and none explore!
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being Whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays—but, God! for Thee
There is no weight, nor measure: none can mount
Up to Thy mysteries; reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, Infinite and dark;
And thought is lost, ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence—Lord on Thee
Eternity had its foundation; all
Sprung forth from Thee; of light joy, harmony,
Sole origin: all life, all beauty, Thine.
Thy Word created all and doth create,
Thy splendor fills all space with rays Divine;
Thou art, and wert, and shalt be glorious! great,
Life-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround;
Upheld by Thee, by Thee inspired with breath.
Thou the beginning with the end hath bound,
And beautifully mingled life and death.
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee,
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
Lamps of celestial ether, burning bright?
Suns, lighting systems with their joyous beams?
A glorious company of golden streams?
But Thou to these art as the noon to night.

Yes, as a drop of water in the sea,
All this magnificence in Thee is lost—
What are ten thousand worlds compared to Thee?
And what am I, then? Heaven's unnumbered host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness—is a cipher brought
Against infinity! What am I, then?—Nought.

Nought—but the effluence of Thy light Divine,
Pervading worlds, hath reached my bosom too—
Yes! in my spirit doth Thy spirit shine
As shines the sunbeam in a drop of dew:
Nought! but I live, and on hope's pinion fly
Eager toward Thy Presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.

PECULIAR CHILDREN.

"THE child is so peculiar, I dare not punish him. The doctor said I must be very careful not to excite him; everything goes right to his head!"

This was said by way of an apology for a very decided outbreak on the part of young Charley. His "peculiarity" consisted, this time, in not being willing to come into the house when called. The mother insisted, and Charley insisted; but the result was, as usual, that he had his own way. The child had been very ill; but the fact was, although not yet five years old, he had got decidedly beyond his mother, and in the bottom of her heart she knew it well. Yet it was very easy to excuse her want of authority on the ground of indulging his peculiarity. There were times when patience failed, and a whipping was attempted. But on such occasions Charley displayed such a strength of limb, and lungs such a power of passion, as made her quite willing to remember, in such an extremity, that fortunate prescription, "not to excite him." The worst of this was, Charley himself knew quite enough to be able to avail himself of this excuse. He knew it as children know a great many things they cannot say, but can act. So when a point was to be gained, he had but to feign a fit of passion to scare his poor mother into consent. "Very peculiar," however, was simply very obstinate.

This, however, is a fiction quite commonly entertained by incapable parents. They know in their secret thought, very well, that the trouble is one of the heart, and not of the head. But if there were a real peculiarity of character or constitution, what a reason should this be for the most careful management and faithful restraint. A healthy organism of mind and body may be abused and mismanaged, and sometimes is, through a kind of toughness there is in human nature, scarcely seen to suffer; only it will be made unhappy for the time being. But a machine out of joint is the last thing to be misused.

Charley's mother may see her melancholy likeness in the picture of a sad-faced woman, bowed with sorrow, who took her beautiful, blooming, and only daughter to the Insane Retreat, a confirmed lunatic.

"Oh, doctor!" sobbed the poor, distressed mother, "it is a very, very dark providence! If I could only trace it to something; but there never was a child more tenderly treated and indulged. Why, doctor, I never crossed her in her life!"

It would have been inhuman then to say so, but the doctor's involuntary decision was, "So, then, you have brought her here!"

There is a deplorable selfishness on the part of parents. The thing that is easiest for the parent, and not the thing best for the future man or woman, is the thing adopted. It is easier to indulge the teasing, restless boy, than to refuse or punish him. Alas, the poor children! They are brought without consent or wish of theirs into the world's turmoil and strife. That there might be wisdom to guide them when brought here! Happily for us, our Father above, who is neither unwise, selfish, nor indolent, can undo all mischiefs, and supply all failures.

GRAHAM.

LET every one of you first of all teach himself. As a light, if it burns clearly, can kindle many lights, but if it is extinguished, neither can give light itself, nor kindle other lights, so it is with every holy light. If the light in us burns clearly, we shall form many scholars and teachers. Suppose a pious man who has a wife and children. Tell me, cannot he do more to profit them than I can? For they hear me only once or twice in a month; and what they have heard perhaps they retain till they have crossed the threshold of the church, and then forget it. But if they see continually before them the life of such a person, they derive great benefit from it. Take your part with me in the service of the church. I speak to all collectively; you should speak to each one, and let every one take on himself to care for the salvation of those who are nearest to him; for that every one should care in these things for his own household, learn from the apostle Paul. Hear his instructions to wives: "If they would learn anything, let them ask their husbands at home;" he does not send them to the church-teachers. For as in elementary schools the scholars in their turn become teachers, so it should be in the church. See how many services thy wife renders thee; how she takes care of all household matters. Do in return something for her benefit. How? Take her by the hand in divine things. What thou hearest that is useful carry home in thy mouth, like the swallow, and put it in the mouth of the mother and children.—*Chrysostom, in Neander.*

DR. ADAM CLARK said that "the old proverb about having too many irons in the fire, was an abominable old lie. Have all in it, shovel, tongs, and poker." Wesley said: "I am always in haste, but never in a hurry; leisure and I have long taken leave of each other." He traveled about five thousand miles in a year; preached about three times a day, commencing at five o'clock in the morning; and his published works amounted to about two hundred volumes. Asbury traveled six thousand miles a year, and preached incessantly. Coke crossed the Atlantic eighteen times, preached, wrote, traveled, established missions, begged from door to door for them, and labored in all respects as if, like the apostles, he "would turn the world upside down." At nearly seventy years of age he started to Christianize India.

JOHN RANDOLPH'S ADVICE.

WHEN John Randolph was in London he wrote to a gentleman who married his favorite niece. In it was the following advice:

Have no dealings that can possibly be avoided with your neighbors. The disregard of this caution will certainly lead to squabbles and strife.

Take no receipt on loose pieces of paper. Carry a receipt-book in your pocket, and take all receipts in it; if you are afraid of losing it, keep it in your desk. Always have the receipts witnessed when practicable.

Copy, or have copied, all your bills in a book, so that you must at a glance see the cost of any article or branch of expense. Without accurate accounts, you may fast fall behindhand.

What voyage would a ship make without observation or reckoning? You are now embarked on a voyage of life; without a good look-out you may be cast away.

Form no intimacies with your neighbors under a seven years' acquaintance. The rigid observation of my own maxims did not prevent ill blood between some of my neighbors and myself. My maxims preserved me from strife and from loss by those. With the rest I was on the best of terms.

Economy—the adapting of your supplies judiciously to the intended end—this is a gift of God. It cannot be taught, at least. I have tried to learn it all my life, without success. My mother had it to perfection.

Frugality.—It is in the power of every honest man, who means to retain his honesty, to refrain from indulging in expenses which he cannot afford. A disregard of this maxim, the result of their ignorant indolence of their own affairs, has ruined all my name and race. They did not know what they could afford, and some, I fear, did not care.

"I'VE DONE SMOKING."

OUR friend delivered himself thus, honestly and in earnest. As he emptied his mouth of the last cigar, our mouth became full—full of blessings.

Blessed is the man himself. He is more wise, more cleanly, more savory, and more reasonable, than when he went about smoking and puffing like a locomotive.

Blessed is the man's wife. She is a happier woman for the four reasons mentioned in the last paragraph and many more. She had hoped against hope for the last puff, but it has been made at last. We seem to see her face brighten, her step is more elastic, her voice is sweeter, her welcome to her husband as he comes home is more cordial. She has our hearty congratulations.

Blessed is the man's apparel. A certain fragrance has left it, but not to the sorrow of those in close proximity to him. His wardrobe is minus a real annoyance, and plus the benediction of many a friend.

And blessed is the man's health. In the smoke and fire he has so long kept up under his nostrils, he fed an insidious enemy. And his whole nervous and digestive system unite in the benediction we indite.

And blessed is the man's pocket. A leak is stopped. As much as before will flow in, and less will flow out. We seem to hear a voice from that quarter, "there will be better days in this department of our master's dominion."

And blessed be the man's resolution. May it tower aloft, like a granite pillar, above all the fire and smoke that may assail it. That last puff! Be it the last! And though the smoker will not join, there will be enough to join in a hearty amen!

MISQUOTATIONS FROM SCRIPTURE.

"GOD tempers the wind to the shorn lamb." From Sterne's Sentimental Journey to Italy. Compare Isaiah xxvii. 8.

"In the midst of life we are in death." From the Burial Service; and this originally from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received." From the English Catechism.

"Not to be wise above what is written." Not in Scripture.

"That the Spirit would go from heart to heart as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The Scripture form is, "A righteous man regardeth the life of his beast."—Prov. xii. 10.

"A nation shall be born in a day." In Isaiah it reads, "Shall a nation be born at once?—Prov. lxvi. 8.

"As iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. xxvii. 17.

"That he who runs may read." "That he may run that readeth."—Hab. ii. 2.

"Owe no man anything, but love." "Owe no man anything, but to love one another."—Rom. xxii. 7.

"Prone to sin as the sparks fly upward." "Born to trouble as the sparks fly upward."—Job v. 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's *helpmate*, but merely a help meet for him; nor was Absalom's long hair, of which he was so proud, the instrument of his destruction; his head, and not the hair upon it, having been caught in the boughs of the tree.—2 Samuel xviii. 9.

A DESIRABLE DISEASE.

THE pious John Newton closes a letter to a friend in the following truly instructive language: "You kindly inquire after my health; myself and family are, through the divine favor, pertectly well, yet, healthy as I am, I labor under a growing disorder, for which there is no cure—I mean *old age*. I am not sorry it is a mortal disease, from which no one recovers; for who would live always in such a world as this, who has a Scriptural hope of an inheritance in a world of light? I am now in my seventy-second year, and seem to have lived long enough for myself; I have known something of the evils of life, and have had a large share of the good. I know what the world can do, and what it cannot do; it can neither give nor take away that peace of God which passeth all understanding; it cannot soothe a wounded conscience, nor enable us to meet death with comfort. That you, my dear sir, may have an abiding and abounding experience that the Gospel is a catholicon, adapted to all our wants and all our feelings, and a suitable help when every other help fails, is the sincere and ardent prayer of your affectionate friend."

NIGHT AIR.

AN extraordinary fallacy is the dread of night air. What air can we breathe at night but night? The choice is between pure night air from without, and foul night air from within. Most people prefer the latter. An unaccountable choice. What will they say, if it is proved to be true that fully one-half of all the disease we suffer from is occasioned by people sleeping with their windows shut? An open window most nights in the year can never hurt any one. This is not to say that light is not necessary for recovery. In great cities, night air is often the best and purest air to be had in the twenty-four hours. I could better understand shutting the windows in towns, during the day, than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient. One of our highest medical authorities on consumption and climate, has told me that the air in London is never so good as after ten o'clock at night. Always air your room, then, from the outside air, if possible. Windows are made to open, doors are made to shut—the truth which seems extremely difficult of apprehension. Every room must be aired from without—every passage from within. But the fewer passages there are in an hospital the better.—*Florence Nightingale.*

"HE WENT AWAY SORROWFUL."—How much that young man had! And yet he was sorrowful. He had youth. He was of God's chosen people. The rich blood of Eastern manhood mantled on his cheek. Yet sorrowful! He had wealth, great possessions; and he loved them, too. And yet sorrowful! He had distinction. He was a ruler. And yet sorrowful! He had a spotless morality. Jesus did not impeach the truth of his statement that he had known and kept the ten commandments from his youth. And yet sorrowful!

MOST truly did Theodore Sedgwick say that it is the man of robust and enduring constitution, of elastic nerve, of comprehensive digestion, who does the great work of life. It is Scott with his manly form. It is Brougham with his superhuman powers of physical endurance. It is Franklin, at the age of seventy, camping out on his way to arouse the Canadas, as our hardiest boys of twenty now camp out in the Adirondack, or on the Miramichi. It is Napoleon, sleeping four hours, and on horseback twenty. It is Washington, with his splendid frame and physical strength.

AUGUSTINE (as quoted by Neander) thus addresses a judge: "Man sits in judgment on man, on his equal; a sinner on a sinner. When those words of the Lord are repeated, 'Be that is without sin among you, let him first cast a stone at her,' does not every earthly judge tremble? First of all, judge yourself, and then from the hidden ground of your conscience go forth to judge others with safety. We have two different names, *man* and *sinner*. God created man; man made himself a sinner. Let what man has made be destroyed; but let the work be set free: as man, retain love to man in your heart, and be an earthly judge. Although you must be feared, yet love. Let your anger fall on that which displeases you in yourself; not against him who is created as you are. Punish: I do not forbid thee; but with a loving disposition, with the wish to amend."

Foreign Miscellany.

Sicily and Southern Italy.

Should the Sicilian Parliament, now to be assembled in accordance with the constitution of 1848, vote for annexation with the kingdom of Northern Italy, Victor Emanuel will receive a gift more burdensome than valuable. The burden will only cease, and the value of the gift will only be realized, if, with Sicily, he receives also the continental dominions of the King of Naples. Nobody knows this better than Garibaldi, and nobody knows better how hopeless a task it would be for the small island of Sicily to try to maintain her existence as an independent State. He sees, as everybody else must see, that such a State would be the sport of the strongest, and that instead of enjoying a real independence, Sicily would ever be clinging to the skirt of some Power strong enough to support her, and wise enough to win her favor for its own purposes. He knows that there are Sovereigns quite willing to lend Sicily their utmost countenance and support, for the sake of gaining a more complete command of the Mediterranean waters. To have Italy still divided, alternately the tool and the spoil of stronger Powers, is not the object for which Garibaldi has taken arms. Sicily, as a distant and feebly attached dependency of the kingdom of Northern Italy, and Sicily as the football of ambitious Continental Powers, are equally opposed to the lofty aim of this heroic deliverer. To complete his work it is essential that the flag of liberty should be planted on Vesuvius as well as on Etna. Naples must follow in the wake of Sicily. The kingdom of Northern Italy must be transformed into the kingdom of Italy. This is necessary for the mere security of what has been already done. The work of liberation is not a work of compromise. Whether the freedom of Naples is a primary object or not, it must follow as an inevitable conclusion and completion of the liberation of Sicily and of Northern Italy. The king whose tyranny and cruelty have roused rebellion cannot buy off by the sacrifice of a part of his dominions. He has staked the whole, and for the whole he must play. If he gains, we shall lament, but shall not interfere. If he loses, we shall rejoice with all our hearts, and all Europe will recognize the justice of the fate which has taken from him a power he had so grievously abused, and handed it over to a monarch whose whole life has been devoted to the cause of Italian freedom.

What, then, must England do? In the first place England is bound to see that Sicily has fair play. She will respect the principle of non-intervention herself. She will leave Italy to win her own independence, and she is bound to see that other nations in Europe adopt the same course. It has been too much the principle to treat intervention as a serious crime when it was on behalf of freedom, and to permit it to pass unchallenged when it was on behalf of despotism. Nobody cried out more lustily than Naples when she suspected Piedmont of conniving at the embarkation of troops in her dominions for the aid of the Sicilian patriots. Nobody begs in more abject fashion for aid to subdue the Sicilian patriots. Happily, hitherto her appeals have been in vain, and the wretch who never grantec mercy to his subjects, finds what it is to be left at the mercy of his subjects. But why is it less an infringement of right to interfere on behalf of a sovereign against his subjects, than to interfere on behalf of the subjects against the sovereign? What moral law, what doctrine of the law of nations, makes one less wicked or illegal than the other? If foreign nations are to take no cognizance of the justice of the cause, and to give no support or sympathy to the people, they are equally bound to withhold support and sympathy from the sovereign. If, on the other hand, they are to look to the justice of the cause, there can be no doubt that support to the King of Naples would be a horrible crime, and would incriminate the Power that gave it in all the iniquity of the sovereign whom it supported. England is bound to see that no intervention takes place. We do not think the task will be very difficult. The example of Northern Italy shows what may be done by acting with resolution, and that neighboring Powers are much more ready to threaten than to hinder. Then England may do something more. As a nation we cannot interfere, but as individuals we may, and should aid the cause of freedom in all ways in which she can be effectively given. One of these ways is by contributing money to aid in arming the Sicilians and their gallant comrades. Much work has yet to be done, and many rifles and bayonets are necessary to carry it into execution. All the money that Garibaldi can receive will be little enough for the accomplishment of the grand aim he has in view. We are glad to say that Leeds is already astir. The subscription list which was opened has already received some handsome contributions, and it will be seen by advertisement that a public meeting is to be held in the Victoria Hall on Monday evening, at which we are glad to know influential men of all parties will attend. Let all men exert themselves bravely in this good cause. A little sacrifice for such an end makes every one a better man, and surely none will hesitate to contribute something to so sacred a cause.—*Leeds Mercury, June 23d.*

THE PROPOSED

LAW REFORM.—The Plea on Indictment Bill, introduced by Lord Brougham, was read a second time in the House of Lords on Thursday evening. Its object is to put an end to the plea of Not Guilty, which persons conscious of guilt and willing to confess are now often actually advised by judges to offer, and to substitute the words, "I desire to be tried." Last night the bill went through committee.

NEW LIFE OF FRANKLIN.—Mr. H. Mayhew, a friend of the people, if any literary man can claim it, is devoting his time at the present moment to a life of Benjamin Franklin, and to popularize for the million the precepts and doings of a great man.

GARIBALDI ON POPERY.—Garibaldi lately, in a reply to the students of the University of Pavia, thus spoke of the cause of his country's ruin:

"In the midst of Italy, at its very heart, there is a cancer called Popery, an imposture called Popery. As, young men, we have still a formidable enemy, the more formidable, because it exists among the ignorant classes, where it rules by falsehood! because it is sacrilegiously covered with the cloak of religion! Its smile is the smile of Satan. This enemy, young men, is the priest!—the priest, with few exceptions."

IRISH REVOLUTION.—Two pamphlets have appeared in Paris directed at our supposed weak point, Ireland. "*La Question Irlandaise*," said to be by a prominent semi-official newspaper writer, was the first of these to see the light of day, and is intended to show that the condition of the sister country is so bad, through English oppression, as naturally to invite European attention, and perhaps the intervention of Garibaldi himself when Italian affairs are happily settled. The second pamphlet, in its very title—"*MacMahon, Roi d'Irlande*," suggests a yet quicker remedy by providing the Emerald Isle with a native sovereign, or at least a sovereign of Irish extraction, in the present Duke of Magenta, whom, says the prophetic writer, "a people are always happy to meet, and whom kings would willingly salute with the title of brother!"

THINGS IN SICILY.—The people of Sicily, headed by the clergy and aristocracy, have petitioned Garibaldi in favor of annexation to Sardinia. We are glad to learn that Manin, the descendant of the defender of Venice against Austria in 1848, and other patriots wounded in the march or attack on Palermo, are recovering. The damage inflicted on Palermo by the cruel bombardment to which it was subjected by the Royalist troops, is estimated on the spot at an enormous sum—no less than ten millions sterling. Garibaldi has very wisely decreed that, on its actual extent and on the loss in other places from the Bourbon troops being ascertained, the amount shall be charged upon the state, and paid as early as possible. The General's army is expected shortly to number 40,000 men. The Provisional Government has sent Count Amari to Turin, on a special mission to the King of Sardinia. A fresh report that the Austrian flotilla of Southern Italy was to be re-enforced, has been contradicted. The Neapolitan Government has assured the Pope that order still prevails in Calabria.

FEMALE LECTURER.—Mrs. Theobald wishes to become a star, and is likely to be one. She is an apostle of temperance, and is doing great things where her works are most wanted. Next month she visits London on a temperance lecturing mission, and then the provinces, so you may expect her north. She addresses her own sex, and as times go, it is to be feared, though not gallant to say it, they stand in need of a lecture of how to produce that sweetest intoxication which lasts day and night, giving the greatest hilarity of spirits, wit, and wisdom at no cost save water and tea—temperance.—*Lond. Cor. of Leeds Merc.*

The Great Eclipse.

It is a well-known fact that in the revolution of the heavenly bodies, the sun, from its vastly superior size and extreme brilliancy, often eclipses and obscures the minor orbs of the solar system. But not more completely than James Pyle's Dietetic Saleratus overshadows and excels in purity, strength, and goodness all the imitations and poisonous admixtures of Saleratus found in the market, whose impurities often cause derangement, disease, and death. Use the genuine Dietetic, and avoid those evils. Be sure the name of James Pyle is on the package. Sold by grocers everywhere. 606LF

NEW BOOKS.

American Geology by Emmons.

THE FOLLOWING IS A SPECIMEN OF THE many notices of this work.

From The Churchman, June 14th.

MANUAL OF GEOLOGY: DESIGNED FOR THE USE OF COLLEGES AND ACADEMIES. By EBENEZER EMMONS, State Geologist of North Carolina, late State Geologist of New York, Professor of Natural History and Geology in Williams College, etc., etc. Illustrated with numerous Engravings. Second Edition. New York: A. S. Barnes & Burr, Nos. 51 and 53 John street.

The author of this work truthfully says: "A text-book should embrace brief and comprehensive statements of the principles and facts of the science upon which it treats;" and most carefully has he followed the maxim laid down by himself. Another principle we are glad to see has been steadily kept in view, and carried out by him: that is, the pursuit of geology upon American ground, and among American rocks. In aid of this principle, the illustrations with which the book is enriched are principally American. This Continent is rich in material for the pursuit of geological researches, and therefore we see no reason why the student should travel abroad, either literally, or in books, for the very rudiments of the science. As Professor Emmons says, "We possess a nationality in politics and letters, and why should we not in geology?" Why not, indeed, when the means of building up that nationality are so abundant! This will not prevent the young geologist from studying the crust of the earth, its formations and fossils, in other countries, but we contend that the American student ought to make his first essays on his own soil.

The work is got up in a most masterly style, in all its several departments; and we recommend it alike to the teacher and the student. 606-4teow

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Every Piano warranted for three years. Prices moderate.
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MISS HAINES

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591tf JOSEPH P. BROOKS, Agent.

PHŒNIX Fire Insurance Company,

Of Brooklyn, New York.

BRANCH OFFICE, NO. 62 WALL ST.

CASH CAPITAL.....$200,000
SURPLUS.....96,000

TOTAL ASSETS.....$300,000

This Office offers ample security to all parties desiring to insure their property against loss by fire. The business of the Office is not confined to the cities of New York and Brooklyn, but applications for Insurance are solicited and Insurances effected in various parts of the Union, through their agents, or by direct application to the New York office; and in the settlement of Losses a liberal policy has always been extended to the insured.

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State Agent for Wisconsin, at Janesville.
GEORGE C. DAVIES,
General Western Agent, at Cincinnati, Ohio.
STEPHEN CROWELL, President.
PHILANDER SHAW, Secretary. 584tf

NEW YORK Life Insurance Company,

Nos. 112 and 114 BROADWAY, New York.

Accumulated Assets	$1,767,133 24
Income from premiums and interest on investments in 1859	564,364 2
Amount of claims paid on deaths in 1859	242,045 6
Amount of policies paid to members, families, and creditors, since organized,	

OVER ONE MILLION DOLLARS!

Dividends made ANNUALLY, and, being a PURELY MUTUAL COMPANY, ALL THE PROFITS go to the assured.

Husbands can insure their lives for the exclusive benefit of their wives and children.

MORRIS FRANKLIN, President.
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CORNELIUS R. BOGERT, M.D., GEORGE WILKES, M.D., } Medical Examiners.
592-26teow

ATLANTIC Mutual Insurance Company.

NEW YORK, JAN. 27, 1860.

THE TRUSTEES, IN CONFORMITY TO THE Charter of the Company, submit the following Statement of its affairs on the 31st December, 1859.

Premiums received on Marine Risks, from 1st January, 1859, to 31st December, 1859	$4,497,406 28
Premiums on Policies not marked off 1st January, 1859	1,396,178 85
Total amount of Marine Premiums	$5,893,647 13
No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks.	
Premiums marked off from 1st January, 1859, to 31st December, 1859	$4,480,947 02
Losses paid during the same period	$2,465,792 96
Returns of Premiums and Expenses	593,842 41
The Company have the following Assets, viz.:	
United States and State of New York Stock, City, Bank, and other Stocks	$2,567,021 01
Real Estate, Loans secured by Stocks, Bonds, and Mortgages, and otherwise	955,510 00
Dividends on Stocks, Interest on Bonds and Mortgages, and other Loans, sundry notes, re-insurance, and other claims due the Company, estimated at	115,407 48
Premium Notes and Bills Receivable	2,181,999 53
Cash in Bank	182,794 65
Total amount of Assets	$6,002,732 67

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the seventh of February next.

After reserving TWO AND A HALF MILLION DOLLARS of profits, the outstanding certificates of the issue of 1858 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the seventh of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of THIRTY-FIVE PER CENT. is declared on the net earned Premiums of the Company, for the year ending 31st December, 1859, for which certificates will be issued on and after Tuesday, the seventh of February next.

The profits of the Company, ascertained from the 1st July, 1842, to the 1st of January, 1859, for which Certificates were issued, amount to $8,889,470
Additional profits from 1st January, 1859, to 1st January, 1860 1,539,000
Total profits for 17½ years $10,428,470
The Certificates previous to 1858 have been redeemed by cash 6,610,220
Net earnings remaining with the Company on 1st January, 1860 $3,809,250

By order of the Board,
W. TOWNSEND JONES, Secretary.

TRUSTEES:

John D. Jones,	Edward H. Gillilan,	William E. Dodge,
Charles Dennis,	Royal Phelps,	Dennis Perkins,
W. H. H. Moore,	Caleb Barstow,	Joseph Gaillard, Jr.,
Thomas Tieston,	A. P. Pilot,	William Wood,
Henry Coit,	Leroy M. Wiley,	J. Henry Burgy,
Wm. C. Pickersgill,	Daniel S. Miller,	Cornelius Grinnell,
Lewis Curtis,	S. T. Nicoll,	C. A. Hand,
Wm. S. Wetmore,	Joshua J. Henry,	Watts Sherman,
Charles H. Russell,	Geo. G. Hobson,	Edward R. Bell,
Lowell Holbrook,	David Lane,	E. E. Morgan,
Robert C. Goodhue,	James Bryce,	B. J. Howland,
F. A. Hargous,	Wm. Sturgis, Jr.,	Benj. Babcock,
Meyer Gans,	Henry K. Bogert,	Fletcher Westray,
	A. A. Low	

606 4teow JOHN D. JONES, President.
CHARLES DENNIS, Vice-President.
W. H. H. MOORE, 2d Vice-President.

THE METROPOLITAN FIRE INSURANCE COMPANY, No. 108 Broadway, corner of Pine street. CASH CAPITAL, $300,000. This Company, having a cash capital exceeded by those of only three other city companies, continues to insure all kinds of Personal Property, Buildings, Ships in port and their cargoes, on terms as low as are consistent with the security of the insurers and insured.

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OF BROOKLYN. Capital, $150,000.

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Continue to insure against loss and damage by Fire on favorable terms.

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EDWIN BEERS, Secretary. 581-606

American Exchange Fire Insurance Co.

OF THE CITY OF NEW YORK.

Office, American Exchange Bank Building, 126 and 128 Broadway, cor. Cedar Street.

CASH CAPITAL, $200,000--PAID IN,

And securely invested in Bonds and Mortgage on Property in this city and Brooklyn.

This Company continues to insure against LOSS OR DAMAGE by FIRE on the most favorable terms.

SAMUEL BROWN, President.
JAMES M. BATES, Secretary. 577-626

HOME

Insurance Company of New York.

Office, 112 & 114 Broadway

Cash Capital, One Million Dollars.

ASSETS, 1st Jan., 1860, $1,458,396 28.
LIABILITIES " " 42,560 43.

This Company continues to Insure Buildings, Furniture, etc., against loss or damage by FIRE, *on favorable terms.*

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576-627

THE MUTUAL Life Insurance Company OF NEW YORK,

FREDERICK S. WINSTON, President.

Office, No. 94 Broadway.

This Company, in addition to its Cash Accumulations, amounting to

$6,500,000,

also presents in every other feature a guarantee of SECURITY and STABILITY, affording superior inducements to persons to insure their lives.

It has already paid over

$3,000,000

to the heirs and representatives of the insured, nearly

$250,000

of which were profits or dividends.

The following descriptions of Policies are issued by this Company, the premiums on which are payable yearly, half-yearly, or quarterly, at the option of the party assured:

1st.—LIFE POLICIES.—These are issued for the whole term of life, payable, together with the declared profits, after the death of the party assured, to the person entitled to receive the same.

2d.—LIFE POLICIES, *with payments of Premium to cease at given ages.*—These are also payable, with the profits, at the death of the assured, but the entire premiums necessary are paid before reaching the stipulated age.

3d.—ENDOWMENT ASSURANCE POLICIES.—These are issued to persons desirous of making provision for advanced life, or any other purpose, and are payable to the assured party on attaining a certain age, say 50, 55, 60, or 65, or in case of his death before arriving at that age, to his heirs or assigns.

4th.—ENDOWMENT POLICIES FOR CHILDREN.—These are payable when a child attains the age of 18, 21, or 25 years, or upwards, either with or without the return of the total premium paid, in case the party assured does not attain the specified age.

THE ASSETS

of the Company are invested exclusively on Bond and Mortgage on Real Estate in the City and State of New York, worth in each case at least *double* the amount loaned, and bearing interest at seven per cent.; the solidity and security of this disposition of the Company's Funds cannot be overrated.

NOTICE.

The business of this Company is conducted on the *mutual* principle, in the strictest sense of the term; the entire surplus, *deducting necessary expenses alone*, being equitably divided among the assured.

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ISAAC ABBATT, Secretary.

SHEPPARD HOMANS, Actuary.
MINTURN POST, M.D., Medical Examiner.

☞ Parties intending to insure are respectfully requested to obtain this Company's Publications, which afford a variety of information beyond the limits of an advertisement. They can be had (gratis) at the principal office, No. 94 Broadway, or from any of the Company's recognized Agents. 593-610

SECURITY Fire Insurance Company,

No. 31 PINE STREET.

CASH CAPITAL $500,000.

CHEAPEST AND SAFEST INSURANCE.

DEALERS RECEIVE

75 PER CT. OF NET PROFITS.

When preferred, a Discount from the Premium will be made in lieu of participation in the Profits.

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R. L. HAYDOCK, Secretary. 583-634*

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BREVOORT FIRE INSURANCE CO.,

PRINCIPAL OFFICE, No. 70 WALL STREET,

Cash Capital . . . $150,000,

SECURELY INVESTED,

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Next to the corner of Prince street, adjoining "Ball, Black & Co.'s new store," and are insuring Buildings, Merchandise, Household Furniture, Vessels in Port, Leases, and Personal Property generally, at the lowest rates consistent with permanent security and indemnity.

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MISCELLANEOUS.

Facts.

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TENTH WITNESS.

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"From a recent trial of RADWAY'S READY RELIEF, for Rheumatism, I am satisfied it is a sovereign remedy. Four weeks since, I was seized with Lumbago—was quite unable to stand up. I applied RADWAY'S READY RELIEF, and found perfect relief in a few hours."

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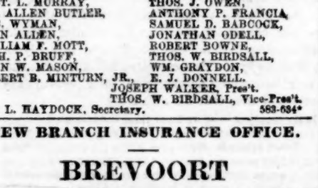
Regulating Pills, 25 cents per box.
Resolvent, $1 per bottle. RADWAY & CO.,
No. 22 John street, New York.
Sold by all Druggists and Storekeepers everywhere. 606H



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☞ The money will be returned in every instance where the Exterminator does not prove successful. 594-606

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Sold by Z. Goodenough, 182 Nassau street, Hegeman & Co., 161, 399, 511, and 756 Broadway, N. Y.; R. J. Davies, 280 Fulton street, Brooklyn. Also by the Producer, in kegs of five gallons or over, at $2 per gallon, and in bottles at $9 per dozen. Delivered in New York free of charge.
580-15teow F. A. ROCKWELL, Ridgefield, Ct.

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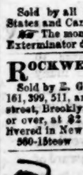

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No. 516 Broadway, opposite St. Nicholas Hotel.

☞ Send for a Circular. 604-2teow

STAINED GLASS FOR CHURCHES.

HENRY SHARP, GLASS-STAINER,
No. 216 SIXTH AVENUE, NEW YORK.

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INDEXICAL SILVER SOAP.—A PERFECT preparation for cleaning Silver Plate, Jewelry, Mirrors, Marble, etc., far more convenient and effective than any other. Read the following:

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GENTLEMEN: After repeated trials of your Silver Soap, we can recommend it as *the best article we have ever seen* for cleaning Plated and Silver Ware. It must soon be used by every family.

Yours respectfully, SHREVE, BROWN & Co.,
(Late Jones, Ball & Co.)

Manufactured only by the BOSTON INDEXICAL SOAP Co.
Sold by HEGEMAN & Co., Broadway, and others. 604-609

MEDICAL AND SCIENTIFIC PROGRESS OF THE AGE.

A FEW WORDS OF EXPLANATION to the constant readers of this paper are advisable in order to remove the per

Critics' Book Table.

AMERICAN LUTHERANISM.—The Lutheran Church in the United States as represented in the General Synod of that name, should never be confounded with the Lutheranism of the Fatherland, and should be especially distinguished from the "Alt-Lutheran" sect or party there. What is called the Lutheran Church in this country, though of German origin and lineage, and standing in a close historical relation to the great Reformer whose name it bears, is thoroughly American in its distinctive genius and tendency, as much so as the New-School Presbyterian Church or the Congregational Churches of New England.

We are strikingly reminded of this fact by finding on our table a copy of Dr. S. S. Schmucker's "Elements of Popular Theology" in the *ninth* edition. This work (of which the first edition was issued twenty-eight years ago) has, in some sort, a representative character. It was written at the request of the General Synod of the Lutheran Church, the author being then, and ever since, the "Professor of Christian Theology" in the Theological Seminary of that body at Gettysburg, Pa. It was the result of a desire which had been frequently expressed for a volume "uniting in a portable form the primary aspects of Christian doctrine and practice, and sustaining at the same time some relation to the Lutheran Church." In the preface to this "enlarged" edition, the author remarks that "in all the additions made in the successive editions, the original design of the work has been kept in view." He proceeds to say, "The work thus exhibits the views of our American Church then and now mainly entertained by our native ministry and laity. These views are those of the Mother Confession of Protestantism [the Augsburg] with *such minor improvements as the increase of light and the augmented facilities for Biblical investigation have led our brethren generally to adopt, and such as our qualified pledge to the Augsburg Confession honorably avows and fully sanctions.*" We confess our sympathy with views like these. And we dare say that even at Princeton, where Dr. Schmucker was once a fellow-student with Dr. Hodge, they believe that there may be "minor improvements" of considerable importance in the Lutheran theology, though they most devoutly hold that the idea of any improvement in the theology of the Westminster Standards, other than what was made in 1787, is wholly preposterous, dangerous, and heretical, whatever may be now or hereafter "the increase of light," or the "augmented facilities for Biblical investigation."

Professor Schmucker's Theology may be safely commended as generally sound, judicious, and evangelical. Our readers will naturally understand from this that it is orthodox according to our notion of orthodoxy—*i. e.*, that it agrees substantially with the accepted orthodoxy of the New England theologians. Though the book is entitled "Popular Theology," it is not therefore superficial or unlearned. On the contrary, it gives in a condensed and intelligible form the results of much learning and of much deep thinking.

The work is published by Smith, English & Co. at Philadelphia.

FOR THE YOUNG.—One of the books issued by the American Tract Society at 28 Cornhill, Boston, and at the Bible House in this city, is "Seed-time and Harvest; or, Sow well and Reap well," by Rev. Dr. Tweedie of the Free Church of Scotland. In the words of the preface, it is "designed to hold a middle place between tales for nurseries and works for those whose principles are mature and whose character is formed;" and its aim is to induce young persons to think, by showing them "how much may depend on a single principle adopted or a single deed done." The book is a good one, not only good to give away, but good to read.

TRAVELS, RESEARCHES, AND MISSIONARY LABORS IN EASTERN AFRICA. By Rev. Dr. P. Lewis Krapf. Boston: Ticknor & Fields. For sale in New York by Phinney, Blakeman & Mason.

The researches of Dr. Krapf in Eastern Africa are the needed complement to those of Dr. Barth in the West and Middle, and of Livingstone and Anderson in the South, of that hitherto unexplored continent. Indeed, Krapf and Livingstone approached within five degrees of each other upon the eastern coast. The *general* results of these explorations are the same. They bring to our knowledge in the interior of Africa, healthy and prosperous districts of country, tribes superior to those usually found upon the coast, and a semi-civilization which is quite hopeful for the interests of commerce and for missionary enterprise. In its bearing upon the civilization of Africa, and the abolition of slavery and the slave-trade, the facility with which cotton can be raised in many parts of the interior is especially hopeful.

Besides a thorough exploration of Abyssinia, Dr. Krapf extended his tours to Jagga, Usambara, Ukambani, Shoa, and Khartum, and his journal redeems from obscurity a large section of the map of Eastern Africa. The extent to which Mohammedanism and a nominal Christianity prevail in Africa, shows how efficient has been the work of religious propagandism in that continent. And now, through the almost simultaneous reports of travelers from all parts of the continent, Ethiopia again stretches forth her hands to God.

Dr. Krapf's journal is interesting alike to the scholar, the merchant, and the Christian. His autobiography is a fine illustration of the providence and grace of God in raising up instruments for a great work.

INTRODUCTION TO THE STUDY OF INTERNATIONAL LAW. By Theodore D. Woolsey, President of Yale College. Boston: Munroe & Co.

This work, though put forth with the modesty which characterizes the literary productions of its author, is in every way creditable to himself and to the university of which he is the honored head. It has grown out of the wants of students, and has been prepared with the ripe experience of an instructor who has sought to meet those wants in his own classroom. It is marked by a judicious yet comprehensive selection of topics—discriminating between that which is fundamental to the science, and that which is merely technical—by thoroughness of discussion, and by clearness and simplicity of statement. While international law is given as a positive system, it is tested by the eternal principles of right; so that the ethics of the science are never subordinated to merely legal authorities. The volume will not only be useful as a text-book, but valuable to the student of history and of political science as a book of reference upon the principles of national comity and the growth of international relations. The Historical Introduction is of special interest and value.

SCIENCE AND THEOLOGY. By Adam S. Farrar, M.A., F.G.S., F.R.A.S. Philadelphia: Smith & English; New York: Sheldon & Co.

This volume contains a series of nine sermons preached before the University of Oxford, with a view "to bring some of the discoveries and methods of the Physical and Moral Sciences to bear upon theoretic questions of Theology." These "sermons" are rather scholastic essays upon disconnected topics, to which a text is prefixed by way of motto. They contain some striking illustrations of revealed religion from the phenomena of nature and of mind; but we are disappointed with the incompleteness of the discussions, and the insufficiency of the logical power brought to bear upon such great questions as "government by general laws" and "the economy of pain." These topics are discussed with far more freshness and vigor by Dr. Bushnell in his "Nature and the Supernatural." Indeed, Prof. Farrar betrays the want of the thorough logical method of our New England schools. His mind is rich, his thoughts are valuable, his style is elegant, his spirit is devout, but he gives us suggestions and reflections bearing upon his subject, rather than a vigorous and comprehensive discussion of the subject itself. The book is well worth reading, but not an indispensable addition to a minister's library.

EURIPIDES.—The Greek text of Euripides, elegantly printed and bound—after the Oxford style—is the latest issue in Harper's series of "Greek and Latin Texts." The edition is very convenient for the uses of the student.

MORNING HOURS IN PATMOS. By A. C. Thompson, author of the "Better Land." Boston: Gould & Lincoln. For sale in New York by Phinney, Blakeman & Mason.

A book of spiritual refreshment. It flows from the heart of the author as from a well filled with the divine life. A morning sail under the brow of Patmos—such as we well remember—brought to his mind with new freshness and force the opening vision of the Apocalypse and the epistles to the seven churches. These are made the theme of meditations—in the form of brief comments on particular verses, with devout and practical thoughts upon Christ, his glory, his people, and his work. It is a book for the closet and the heart.

THE NEW DISCUSSION OF THE TRINITY. Boston: Walker, Wise & Co.

This little volume contains the articles of *The Christian Examiner*, *The Christian Register*, and other Unitarian journals, called forth by Dr. Huntington's sermon on the Trinity. These are valuable as exhibiting the present doctrinal views of leading Unitarians. We hope to make room for a discussion of some points hereafter.

LITTELL'S LIVING AGE.—A new volume, comprising the weekly issues of the last three months, has just been neatly bound in the standard style, and is for sale by Randolph, 683 Broadway. This volume is particularly rich in articles upon European affairs, with notices of Humboldt, Metternich, and other celebrities. It contains also quite a variety of entertaining light reading—excellent for the dreamy, listless summer hours.

The Luck of Ladysmede, which first appeared in Littell, is now published in pamphlet form.

THE AMERICAN MEDICAL TIMES. No. 1, vol. 1. Published by Bailliere Brothers, 440 Broadway, N. Y.

The above weekly is the embodiment of the New York Journal of Medicine, which having reached its seventeenth volume in May last, is henceforth discontinued, and the New York Medical Press, which has just completed its third volume. Sufficient reasons for the amicable change in question are given in the editorial of *The Times*. Each number will contain about twenty pages of matter under the following heads: Original Lectures; Original Communications; Reports of Hospitals, including the New York, Bellevue, Brooklyn City, St. Luke's, and Long Island College Hospitals; Reports of Societies; Editorial Articles; and General Medical News.

The Times, coming weekly from the headquarters of medical science in this country, will afford an excellent opportunity to physicians residing remote from the metropolis to familiarize themselves with the latest medical intelligence and the most modern treatment of a large and important class of diseases. Having enterprising publishers, and an efficient corps of editors, if the liberal spirit which characterizes the leading editorial of the *present* number pervade the entire work, we predict for it eminent success. Subscription price $3 per year.

THE AVOIDABLE CAUSES OF DISEASE—INSANITY AND DEFORMITY. By John Ellis, M.D., Professor of the Principles and Practice of Medicine in the Western Medical College of Cleveland, Ohio. Published by Mason Brothers, N. Y.

In the above book Dr. Ellis—whom we personally know to be abundantly qualified for the work he has undertaken—attacks, with a vigorous and fearless pen, the evils of society as it is at present constituted, revealing startling facts, the result of years of careful observation, as to the physical *degeneration* of the American people, with the manifold causes which tend to produce this result. Giving no quarter to the prevailing habits of rearing children from the cradle to the completion of their school education, the author follows them into the work-shop and the counting-room, dissecting out with a skillful hand the groundwork of ill health and premature decay, and laying bare the faulty manner of life with uncompromising fidelity.

In this busy age attention must be *repeatedly* called to the habits of life which engender disease before people will heed the warning; hence we are glad to recognize in the above work one that we can cordially recommend and indeed urge upon our readers as a book every way worthy their careful study.

A GOOD SUGGESTION.—Our recent historical sketch of the origin of the American Home Missionary Society has been received with strong expressions of approbation, as a candid and impartial statement of facts. We shall hereafter review the erroneous and untenable positions taken upon this subject in the report adopted by the General Assembly at Pittsburg. Our sole concern in the matter is for the truth of history.

An intelligent correspondent suggests that we should call upon Rev. Absalom Peters, D.D., who was Secretary of the United Domestic Missionary Society at the time of the organization of the American Home Missionary Society, and who was also the first Secretary of the latter Society, to give his personal recollections of the origin of the national institution. If Dr. Peters, whose knowledge of this whole subject is accurate and familiar, will favor the public with his own recollections, we are sure that they will be read with present interest, and will have a permanent historical value.

VISITING THE GREAT EASTERN.

THE Great Eastern, now lying at the foot of Hammond street in this city, was opened to visitors on the 24 of July, on payment of a dollar each. So high a price, together with the general expectation that it would soon be lowered, at first deterred the masses of the people from doing more than gathering in great numbers to look at her from the pier at which she is moored. The actual number of tickets sold during the first week was surprisingly small. So few visitors were seen on board that the great deck looked lonesome. The price has since been reduced to half a dollar, and the visitors are now more numerous. But the vessel is in hardly a fit condition to be thrown open to the public. A common remark of the spectators is, "What a dirty ship!" The process of renovation is going on, but going on slowly. A few painters are seen on deck with their brushes and paint-pots, but the needed army of scourers and cleaners, who must be set at work before the vessel will really be fit to be presented to the public eye, have not yet made their appearance. The great steamer, in her cabin furniture, does not compare in beauty with the Adriatic. The central attraction is the grand saloon, but this is far from elegant. The state-rooms are large and convenient, but, with the single exception of size, are inferior to those of many North River steam-boats. The entire furniture of the ship has an appearance not only of great plainness but great cheapness. Still, the engine-rooms and the deck are worth a journey to see. The best view of the length and breadth of the ship (to those who will not trust themselves in the main-top) is from the platforms on the paddle-boxes. From this stand-point, the size of the hull impresses itself very forcibly upon the eye. The great reach from bow to stern (measuring one-eighth of a mile) grows upon the spectator the longer he looks. The British flag floats at her stern. Her officers wear uniform, and have the appearance of intelligent and efficient men. But we heard a visitor put the following question to one of them: "I have read, sir, that the Great Eastern was constructed on the wave-line principle; will you have the kindness to tell me what is the wave-line principle?" "Upon my soul," answered the officer in gay uniform, "I don't know." He was either ignorant, and so told the truth, or else he knew, and so told a lie; showing himself, in either case, equally unworthy of his British uniform. But no one who comes to the city should go away without seeing the great ship, which is the Eighth Wonder of the World.

DR. SHEEVER GOING TO EUROPE.

REV. DR. CHEEVER preached in his church on Sunday evening last a farewell discourse, in view of his departure for Europe. The house was crowded to overflowing with an audience which listened with close attention to a sermon an hour and a half in length. The text was from 2 Cor. x. 4: "*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.*" Dr. Cheever is to sail on Saturday in the Adriatic. A party of his friends have chartered the steam-boat May-Queen to accompany him to Sandy Hook.

AMERICAN CONGREGATIONAL UNION.

Receipts during June, 1860.

From NEW HAMPSHIRE—		
Congregational church, Salisbury	$2 00	
First Congl. church and society, Concord	10 05	
Congl. church, Gilmanton Iron Works	4 00	
Rev. H. Merrill, Salisbury	2 00	
		$18 05
From VERMONT—		
Congl. church, Pittsford		14 00
From MASSACHUSETTS—		
Congl. church, Pepperell	16 00	
Mather church, Jamaica Plain	45 00	
Monument church, South Deerfield	10 00	
Geo. E. Porter, Esq., Boston	10 00	
A Parent	10 00	
Rev. Thomas Laurie, West Roxbury	5 00	
Rev. Jacob Ide, Jr., Mansfield	1 00	
		97 00
From CONNECTICUT—		
Second Congl. church, Stonington	39 00	
Congl. church, Wallingford, constituting Dea. J. Atwater Life-Member	42 00	
First Congl. church, New London	53 00	
Congl. church, Headington	11 00	
Congl. church, Greenville	27 70	
Geo. W. Shelton, Esq., Derby, Life-Member	25 00	
Alfred Barger, Oxford	5 00	
		214 00
From NEW YORK—		
Miss Ellen R. Brown, Patchogue, Life-Member	25 00	
A Bequest of Miss Sophronia Bellows of Volney, Oswego co., constituting Rev. Lemuel Dada and Mrs. Emeline Shepard, Life-Members	100 00	
Congl. church, Sydney Center	1 25	
Rev. Richard G. Greene	1 00	
		127 25
From ILLINOIS—		
Congl. church, Farmington		1 00
		$481 90

N. A. CALKINS, Treasurer,
No. 135 Grand st., New York.

The Trustees of the American Congregational Union have not yet dared to say publicly that they were prepared to receive and to respond to the calls of all really needy and deserving Congregational churches which are struggling against fearful odds to secure comfortable houses of worship. Their receipts have never been enough to justify such a step. Indeed, almost every appropriation has been made in *advance* of receipts, based on the hope that the money would come before the church needing it could comply with the "conditions" upon which it would be paid. Many a time have I said, "if the feeble churches knew that help would be certainly granted, should they do their utmost to rise up and build," we should be flooded with applications. There would be hundreds instead of scores. A letter in hand from an Iowa missionary, dated June 19th, says:

"We watch with great interest your efforts to aid feeble churches in the erection of houses of worship. We regret that our Eastern brethren are so slow to appreciate the importance of that branch of benevolent effort. You speak, from time to time, of numerous and pressing applications for aid. We are confident that applications would be much more numerous but for the prevalent impression that the 'Union' is quite unable to render help. We earnestly hope you will not be discouraged. We have great confidence that your efforts to arouse the churches will not be in vain in the Lord."

I hope the "confidence" of this good brother is not misplaced. It is certain that our churches need to be aroused. It is certain that there is before them a most inviting and remunerative field of Christian effort in this single direction. It is certain that if they do not enter it, and that speedily, there will be a great and an irrecoverable waste. Let the following letter be carefully read and considered; and say, ye who read, whether to help in such a case is not a good, a blessed work. The writer is no enthusiast. He is not a boy, ardent and hopeful without reasons. Rev. J. C. Holbrook of Dubuque says of him, in indorsing his application: "Brother —— is a devoted, laborious, and useful man. He has an important post in an important county on our northern frontier, and if possible his request, which is very moderate, ought to be granted. He is practicing self-denial. He has given two noble sons to the ministry, his only sons, and they are laboring as missionaries in this state. I hope you can cheer him with the promise of aid." After stating that he was encouraged to apply for help from us by a recent conversation with his nearest neighbor, (who is a Congregational minister,) forty miles off, he thus tells his own story

"In the county of ——, we have three resident ministers, one Baptist, one Methodist, and myself, a Congregationalist. There is no church edifice in the county, with a population scattered over it of 3,000 persons. The only public place of meeting in the village is a room 21x22, situated over a store, which will seat 65 persons. During a series of meetings held here in the winter, for some successive weeks, there were quite 160 persons crowded into that small space, and many more sought admission in vain. During this time we suffered from the heat of the room, with the thermometer ranging from 10 degrees to 30 degrees below zero in the open air. Our usual congregations fill the room. In the morning, by what appears to be a mutual understanding, families and elder persons, with the members of the church, attend worship. In the evening, we have almost exclusively younger persons.

"Our community have suffered severely during the 'hard times.' We are a farming neighborhood, and many of our people have had a severe struggle to save their land, and with some of them it is yet an uncertain result. For two years in succession our crops were a failure, and very many of us were reduced to straitened circumstances.

"Our church is small and poor. We think we see a brighter state of things in the distance. We have thirty resident members, twelve of which are males, and some of these reside from two to ten miles distant.

"A place of worship has long been felt by us to be essential to the life and growth of the church; but we did not deem it wise or prudent to attempt its erection in the depressed state of things around us. This spring, however, a few of us felt like making some effort in this direction. We started subscription lists, and among other items we obtained trees standing in the grove and stones unquarried in the hills. Of such as the people had they gave freely, whether of materials or labor, but of money they had not to give. Part of the male members and a few friends formed a 'Bee,' and with our axes we resorted to the timber and spent two days in cutting and hauling logs to the mill. 'The people had a mind to work,' and the ladies from the village came out to cheer us, bringing provisions with them. In a few days we purpose raising a party to quarry the stone for the foundation. The result of these efforts will be, all the hard wood we need and stone for the foundation. We have a beautiful site, overlooking the village, and yet near the center of it, about an acre of ground, which was donated to us for the purpose at the first settlement of the place, four years ago, and which is secured to the church as a corporate body according to the statutes of Iowa. We design to erect a building of wood, 26x36, with pine flooring, siding, and shingles, to cost, when completed, $1,000. Of this amount we have secured $650, and expect after harvest to obtain $50 more. I have relinquished $100 of my salary this year to go as subscription to the building, and expect to do more before it is completed. We design to have it inclosed before the cold weather comes on, as our mechanics can in that case work at the internal finishing during the winter.

"I feel deeply that our standing as a church demands a place of worship,—with this I shall rejoice to labor on, and be content to endure hardships, but without it I can see no encouragement in the prospect. Its erection is a necessity. Our apparent existence in connection with the American Home Missionary Society demands it. With this, we hope to become a self-supporting church; without it, we cannot be; and we ought to be more and more alive to the importance of sustaining our religious institutions ourselves. If we can obtain the assistance our deep poverty renders it necessary we should ask at your hands, we can get through our difficulties. If you can help us to the extent of $600, it will give us a building such as our necessities call for, and free of debt. We cannot involve ourselves in debt under any circumstances. We have resolved at the commencement that we will expend what we have and stop,—a church debt would destroy us. Will you favor us with as early a reply as you conveniently can? We shall look for it with prayerful interest."

I have copied this letter *in extenso* that the readers of *The Independent* may see a sample of at least a score of letters that lie before me, to not one of which can we appropriate a dollar without anticipating receipts not at our command. And in addition to these there are as many more that are asking how soon they may look for help if they should apply. Now when it is so apparent that so little money would send gladness to so many sorrowing hearts, and relief to so many overburdened shoulders, and prosperity to so many of Christ's struggling churches, should not that little be forthcoming? Will the Master say to us "well done, good and faithful servants," if we leave these his children without help? Will not some steward of Christ take to himself the joy of giving us $250 to secure the completion of that first sanctuary in that county where there are 3,000 souls, but not one place of religious worship? Such a benefactor could not lose his reward.

ISAAC P. LANGWORTHY,
Cor. Secretary Am. Cong. Union.

Chelsea, Mass., July 9, 1860.

PROMPT MISSION.—Rev. Mr. Kincaid, of the American Baptist Union, writes that he finds more to encourage him among the Burmans than ever before. In two instances, whole villages have been moved as by a divine impulse. Men and women have listened gladly nearly all night, and have followed the missionary nearly two miles, anxious to get more of the Word. This unusual movement has met with no opposition.

ANOTHER SPEECH FROM CHARLES SUMNER.

MR. SUMNER spoke at Cooper Institute in this city last evening on the Origin, Necessity, and Permanence of the Republican Party. He had a magnificent audience, and was received, as he always is, with a most generous and hearty welcome; for the people recognize in Mr. Sumner an incorruptible statesman who stands by his convictions for the sake of conscience and not for the sake of party; and such a man is always near the popular heart. He began his address with an allusion to John C. Calhoun and John Quincy Adams, as the statesmen who led the opposing parties of Slavery and Freedom in the beginning of the conflict which is now waging.

"Mr. Calhoun," said the orator, "regarded slavery as a permanent institution; Mr. Adams regarded it as transitory. Mr. Calhoun vaunted it as a form of civilization; Mr. Adams scorned it as an unquestionable barbarism. Mr. Calhoun did not hesitate to call it the most staple basis for free government; Mr. Adams vehemently denounced it as a curse, full of weakness and mockery, and doubly offensive in a boastful Republic."

After a happy portrayal of the leading political principles advocated by these two dead statesmen, Mr. Sumner said:

"All that the Republican party now opposes may be found in John C. Calhoun. All that the Republican party now maintains may be found in John Quincy Adams. Choose ye, fellow-citizens, between the two."

The speaker uttered a merited rebuke of the present corrupt Administration, not sparing the President of the United States. In referring to the recent developments before the Covode Committee, he said:

"A letter from a local politician, addressed to the President himself, urging without disguise the giving of a large contract for machinery to a particular house in Philadelphia, employing 450 mechanics, with a view to the approaching election, was inclosed to the Secretary of the Navy, with this endorsement, in a well-known hand-writing: 'Sept. 15, 1858. The inclosed letter from Col. Patterson of Philadelphia is submitted to the attention of the Secretary of the Navy. J. B.' Thus did the President of the United States, in formal written words, now of record in the history of the country, recommend the employment of the public money, set apart for the public service, to influence an election. Here was corruption as positive as when his supporters purchased votes in the streets. From one, learn all; and from such a characteristic instance, learn the character of the Administration. But there are other well-known instances; and the testimony before the Congressional Committees discloses the President on Sundays, in secret conclave with one of his corrupt agents, piously occupied in discussing the chances of an election, and how its expenses were to be met, while, at the same time, like another Joseph Surface, he was uttering in public fine sentiments of political morality, and lamenting the prevalence of the very indecencies in which he was engaged.

"It is true that the President, whose power began in corruption, and who is the responsible author of the corruption by which his Administration has been debased, is no longer a candidate for office. Already judgment has begun. His own political party has struck. Incorruptible history will do the rest. The tablets conspicuously erected in Genoa to expose the crimes of Doges, branding one as *Fur Magnus* and the other as *Maximus Latronum*, will not be needed here. The exposed corrupter, the tyrant enslaver, and the robber of Human Freedom, cannot be forgotten. Unhappy President! After a long career of public service, not only tossed aside, but tossed over to perpetual memory as an example to be shunned. Better for him the oblivion of common life than the bad fame which he has won!"

We have no room to refer to the anti-slavery portion of this address except to say that it is fully equal, in clearness and eloquence of expression, to any of Mr. Sumner's former speeches, whether in the Senate Chamber or before popular assemblies. If its high moral tone could pervade the entire ranks of the Republicans, the struggle which is to be decided next November would result in such a political and moral victory as to be worthy almost of Lord Brougham's description, thirty years ago, of the similar anti-slavery struggle and victory in England—"The greatest triumph mortal ever won over the greatest crime man ever committed."

EXECUTION OF REV. MR. HARDEN.

THE execution of Rev. Jacob S. Harden took place at Belvidere, N. J., on Friday, July 6th. His case has occupied the attention of the public for some time past. After a long trial he was found guilty of administering arsenic to his wife in such quantity as to cause her death.

Mr. Harden was a Methodist minister, and preacher to a congregation at Mount Lebanon. It was while so engaged that he was married to Miss Catharine Dorlon, a young lady with whom he had attended school. There had been much difficulty between Mr. Harden and Miss Dorlon previous to their marriage, and it was only in consequence of there having been so much scandal circulated in regard to them as to attract the attention of the Methodist Conference that he submitted to the union. Mrs. Harden is represented to have been a very pretty woman, about 20 years of age, who was to him a loving and truthful wife. Scarcely had they been married for half a year when she suddenly sickened and died. There are, however, the circumstances attending her death, that suspicion immediately attached to Mr. Harden, and he subsequently fled to Virginia, where he was discovered teaching school under an assumed name. Then followed the trial.

On the night previous to the execution the town of Belvidere, where the murderer was confined, was overrun with visitors. The scaffold on which Harden was executed was an entirely new one, erected under his own supervision, and in full view of the grated window of his cell. It occupied the northwest corner of he yard, and took up nearly one-fifth of the space inclosed within the fifteen-foot brick walls. It consisted of two uprights the full hight of the wall, with a cross-piece at the top. A flight of steps led to a platform erected about midway of the scaffold. A few inches below this platform was placed the fatal drop, he having expressed a preference for that mode of death, the usual custom being to raise the body suddenly by heavy weights. Supporting this drop was a swinging arm so arranged that the dropping of a fourteen pound weight jerked the arm away, allowing the drop to fall aside, thus leaving the body suspended in the air. This scaffold was erected at Harden's special request, and its operation fully tested by him previous to his execution.

CORRECTION.

MESSRS. EDITORS: I observe that in your supplemental account of the late meeting of the Connecticut General Association, last week, you have included a statement which, when I saw it in some political journals, seemed hardly worth contradicting, but which, now that it bears the stamp of your authority, is in some danger of being believed and remembered. You say:

"The action of the Association with relation to slavery, is contained essentially in the following resolution:

"That the responsibility of a longer continuance of slavery in the United States rests mainly with the Christian churches and ministers, and that the Church Anti-Slavery Society, which seems to have arisen from this deep conviction, should have the earnest co-operation of the friends of freedom and Christianity in its honest attempt to array the churches against slavery, and to procure from them an expression of Christian abhorrence of slaveholding."

Now the truth is the General Association, at that meeting, took *no* action with relation to slavery. Rev. H. T. Cheever, not a member of the body, was permitted to speak five minutes in behalf of the society which he represents, and at the end of his little speech he read that resolution and expressed the wish that it might be adopted. A respected brother, afterwards, moved the adoption of the resolution. There was no time for debate; and, without discussion, the resolution was indefinitely postponed, by a unanimous vote.

Allow me to add two things. *First*, The General Association of Connecticut has no occasion at this time of day to declare itself against slavery. *Secondly*, The General Association is not likely to commit itself to such a resolution as that, for the sake of pleasing anybody. It has never been the fashion of that body to represent the churches as having full power over the legislation and politics of the country. A CONNECTICUT PASTOR.

Commercial and Financial.

Illinois.

A reliable correspondent writes as follows

The merchants and the people generally in Illinois owe less than for many years, and, as is often the case, have less to pay with. Some who have been hanging to the wreck, hoping that something would relieve them, will probably give up entirely, the ship having drifted out of sight of land.

Land he' is not money.

Those merchants largely in debt in 1857, who made assignments, will make small dividends, and be left hopelessly in the mire.

Those, on the contrary, who compromised with their creditors at that time, and continued their business on a cash basis, have done better for themselves and their creditors; while those who were careful, or had made money sufficient to carry them over, have grown wise by experience. This applies more particularly to the northern half of this state.

The state of trade in the southern part of the state, in 1857, was better, but relatively it is not so good now. The merchants generally who are doing a credit business are now very much behind in their payments.

It is true, many are able to pay promptly, having for the amount of their business a large capital, while those of small capital are nearly broke or closed up entirely.

Collections from the farmers are nearly out of the question, and those who have given security on their farms will, in very many cases, lose them. Others, unable to extricate themselves, have gone farther west—many to Pike's Peak.

Business now is very dull in the middle and southern part of the state, though we very rarely hear of the failure of a solvent merchant. Money is very close, and the rates of interest are high. Many of the farmers are in debt for their farms, and the interest is a heavy drain upon them. Many have been compelled to sell their farms at a sacrifice, and others have had to mortgage their crops to get money to pay the interest on their farms.

The crops in the southern part of the state are very promising. There is less winter wheat in the state than usual, and that is nearly all raised south of the Terre Haute and Alton Railroad, but I venture to say that there will be more corn, oats, and spring-wheat raised this year than ever before.

In Morgan, Sangamon, and St. Clair counties, as with all farms on the river bottoms that were planted early, the corn is higher now, in many places, than the fences. Later planting did not come up well, and where but little pains is taken in putting in crops, the yield will be lighter, but such a crop of corn Illinois never saw as will be raised this year.

Will corn be sufficient to meet the wants of a people like the Illinoisans? I trow not. A spring crop of something is needed, either of wheat or wool, or something else, or money will continue to be scarce in a country where the people wish to live like white folks, and yet use so much tobacco.

I see *The Chicago Tribune* of yesterday recommends that the people should be more frugal and economical, and wear "less silks and gewgaws," but says nothing about that filthy weed, the use of which is a relic of barbarism, and the cost of which impoverishes the state to an extent little thought of. The article is not a product of the state, and of course takes solid cash to get it.

A safety fund, raised from the amount of money exported for tobacco from Illinois, would reduce the rate of interest paid for the use of money among the people five per cent. per annum, and in twelve months would do much to prevent the universal cry of hard times and no money. Then a good silk dress, made in a reasonable way, will become one of the most economical as well as beautiful for the ladies of Illinois.

Who would not gladly exchange tobacco, smoking-cars, spittoons, disfigured halls, stoves, court-houses, bar-rooms, etc., for clean cars, churches, pure air, sweet breath, good health, and silk dresses? Ladies, to the rescue!

Items.

. . . The Central Railroad Company of New Jersey has declared a dividend of 5 per cent., payable July 12th.

. . . The Boston steamer this week takes very little specie, but the Adriatic, to sail from this port on Saturday, will take a large sum.

. . . The export of domestic cottons since January 1st, is valued at..... $3,575,948
January 1, 1859..... 2,189,253

Increase this year..... 1,386,695

. . . There is a great scarcity of $20 gold pieces, and this coin is held by the brokers at a premium of 1 per cent. The banks and Sub-treasury hold very few double eagles—their receipts of gold coin being mostly in the smaller coin. All the bar gold has been taken for shipment; but another arrival from California is expected this week, which will be immediately bought up for export.

. . . The Washoe silver mines continue to yield abundantly, and considerable ore is taken to San Francisco, where it is bought by the agent of the Rothschilds, who ships it to England. The ore brings about $3,000 per ton. As soon as the roads are more passable for wagons, the receipts will be very large. The summer will witness a large product, all destined to India, via *Europe*.

. . . The following is the specie movement since January 1, 1860, compared with 1859:

	1860.	1859.
Received	$17,595,618	$17,749,134
Exported hence, and via Boston	22,680,104	30,456,543
Excess of exports over receipts	5,091,346	

This excess of exports over receipts is rapidly increasing.

. . . New loans are asked for by the European governments. Russia takes the lead. Barings have introduced this on the London market, and Messrs. Hope at Amsterdam. It is to be in a 4½ per cent. stock, and is offered at 92, or not 90½—for $40,000,000. France is to follow next with one for $100,000,000. Sardinia wants another, and Garibaldi one for Sicily. Austria, though in want of one, dares not ask for it out of its own realm. The English Government is expected to raise a large one at home, for the "defences of the kingdom," and this will lessen the amount of English capital available for foreign loans.

Real and Personal Estate in New York.

Tax Commissioners' valuation, 1860..... $377,250,661 97
" " 1859..... 352,022,722 00

Increase..... $25,207,934 97
Total valuation in County..... 577,280,656 97
" Lamp District..... 561,494,926 97
South of Fifty-seventh street.. 553,849,538 97

The total value of real estate in the twenty-two wards amounts to $398,603,619, which, compared with the estimate of last year, shows an increase amounting to $19,582,089. The only cases in which there have been any decrease are the First, Second, and Seventh wards, the aggregate of which amounts to $825,918. Add to these amounts the value of personal estate, and we shall have as the result $577,280,656 as the total value of real and personal property in New York—an increase on last year of more than $25,000,000.

Money Market.

The demand for money has continued comparatively brisk since the closing week of June, but still the supply is ample enough to meet the demand presented by first-class borrowers at low rates. Call loans range at 5 to 6 per cent., though the market rate is 6 per cent.; and in many instances 7 per cent. is charged and paid.

The offerings of paper for discount at the bank are larger, and are freely taken at the usual bank rate.

The discount brokers charge 6 to 7 per cent. for good names, and inclusive of long dates.

There is no fear of any immediate change for the worse in the money market, but much caution is used relative to the fall, when the payments will be very heavy on account of the spring sales; and when it is feared that there may arrive a stringency in the European market from the deadness of provisions, and which will cause an active demand for our specie. The demand for our grain will diminish that for our cotton. Our exports are large, and our imports moderate; but the foreign bankers here will move their capital more quickly abroad should the anticipation alluded to prove correct.

At present, the prospect of a superabundant harvest colors everything. The receipts for customs are larger, but the disbursements of the Sub-Treasury are heavy and likely to be so for many months to come, so that there is no dread of any accumulation of money in the Treasury. On the contrary, the Government will have to raise the twenty-million loan before long.

Foreign Exchange is steady. The scarcity of large gold coins and absence of bar gold check shipments of specie. Banker's sterling is held at 109⅝@109¾ for 60 days, and 110¾@110⅞ for sight drafts—Belmont only selling at the lower figure, against which he ships specie.

Grain bills are not so plenty as recently. The advices from Europe are less favorable to the speculators in grain.

Wheat and flour are declining again in Liverpool; and the change in the weather in England is inspiring hopes of the harvest there being saved, though it must be later than usual.

Stocks.

The market has become very buoyant, especially for the speculative stocks. The commission brokers do little. The sales reported are between speculators; and the advance is caused by the increased receipts on railroads. Prices, however, have advanced far beyond what the increased receipts would benefit the railroads. The overissue of Pacific Mail Steam-ship stock is reported at 1,000 shares, which has been mostly bought in by the Company, thus enhancing the price on the market. The overissue may yet prove much greater.

Latest Bank Statement.

Week ending July 7, 1860.	June 30, 1860.	Differences.
Loans..... $127,244,241	$127,208,201	Increase $36,040
Specie..... 22,751,696	22,464,250	" 287,444
Circulation..... 9,363,727	8,765,182	" 598,545
Exchanges..... 26,542,028	21,309,652	" 5,232,375
Deposits..... $1,331,320	$1,187,709	" 143,611
Proportion of coin to liabilities.....	25 08-100 p. c.	24 97-100 p. c. Increase 31-100

COMPARED WITH PREVIOUS YEARS.

Week ending July 11, '57.	July 10, '58.	July 9, '59.	July 7, '60.
Loans..... $116,038,617	$118,883,937	$121,447,995	$127,244,241
Specie..... 12,066,148	34,785,593	22,494,643	22,751,696
Circulation.. 8,603,576	7,871,973	8,555,864	9,363,727
Deposits..... 65,782,597	89,518,906	77,013,912	81,331,320
Proportion of coin to liabilities.....	17 02-100	25 75-100	28 3-10	25 08-100

Imports and Exports.

The following are the Comparative Tables of the foreign trade of the port of New York for the week, and since Jan. 1st:

IMPORTS.

For the Week—	1858.	1859.	1860.
Dry goods.....	$736,221	2,630,240	$1,776,456
General merchandise..	1,720,639	1,851,933	2,816,220
Total for the week....	$2,456,860	$4,482,173	$4,592,676
Previously reported....	57,939,521	120,186,509	113,810,679
Since Jan. 1st.....	$60,396,381	$124,590,682	$117,603,355

EXPORTS OF PRODUCE AND MERCHANDISE.

For the week.....	$1,286,282	$1,126,882	$1,898,649
Previously reported.....	32,157,990	31,998,001	41,744,751
Since Jan. 1st.....	$33,444,278	$32,414,893	$43,643,400

EXPORTS OF SPECIE.

For the week.....	$263,009	$1,398,835	$1,166,773
Previously reported.....	12,530,786	34,017,641	21,237,997
Since Jan. 1st.....	$18,090,786	$36,316,496	$22,403,830

Dry Goods.

Comparative Statement of the Imports of Foreign Dry Goods and General Merchandise at New York for the week, and since Jan. 1st:

For the week.	1858.	1859.	1860.
Dry Goods.....	$736,221	$2,630,240	$1,776,456
General Merchandise....	1,720,639	1,851,933	2,815,220
Total for the week.....	2,456,860